A

WORD to SINNERS,

AND

A WORD to

SAINTS.

The *Former* tending to the awakening the Consciences of secure Sinners, unto a lively sense and apprehension of the dreadful condition they are in, so long as they live in their Natural and Unregenerate Estate.

The *Latter* tending to the directing and perswading of the Godly and Regenerate unto several singular Duties.

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BRITISH MUSEUM

John 3. 1, 2, 3.

1. *There was a man of the Phariſees, named* Nicodemus, *a ruler of the Jews.*
2. *The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe Miracles that thou doſt, except God be with him.*
3. *Jeſus anſwered, and ſaid unto him, Verily, Verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.*

CHAP. I.

The Expoſition and Obſervations ariſing out of theſe verſes.

FRom the beginning of this third Chapter to the 22. *verſe* is ſet forth the conference between our bleſſed *Saviour*, and *Nicodemus* In which are three things obſervable.

1. A deſcription of *Nicodemus*, verſe 1.
2. The occaſion of the conference, which was *Nicodemus his coming unto Chriſt*, expreſſed *verſ.* 2.
3. The conference it ſelf, from *verſe* 3. to 22.

1. *Nicodemus* is thus deſcribed, verſe 1. *There was a man of the Phariſees, named* Nicodemus, *a ruler of the Jews*: He is here ſet forth,

1. By his name, *Nicodemus*, which is diſtinctly ſet down as for the truth of the hiſtory, ſo for the honour of the man. It is obſervable that in the holy Scriptures there is moſt care of ſetting down the names of good men, that have in their life time, ſome way or other, ſet forth Gods glory, and made themſelves examples worthy of imitation. For *God will honour ſuch as honour him*, he will have their memorial bleſſed.

2. *By his Sect*, he is expreſly ſaid to be *a man of the Phariſees*; who were a ſelect Sect among the *Jews*, of higheſt account for their ſeeming ſanctity and ſtrict profeſſion. Whereas in truth they were very *hypocrites*, for *they did all to be ſeen of men*. Which becauſe Chriſt diſcovered, and made known to the people, they prov'd his greateſt enemies and perſecutors.

3. *By his Office.* It's in general said, that he was *a Ruler of the Jews.*

It is observable, that few of the *Pharisees* and *Rulers* receive Christs Doctrine, and believed on him. Yet here we find one who was both a *Pharisee* and a *Ruler* become a *Disciple of Jesus Christ*, whom Christ instructeth as in *the doctrine of regeneration*, in other main principles of Religion, and thereupon became a true believer; whence we may observe;

Observ. *That the dew of Gods grace often falleth on the most graceless. That the greatest of sinners are ofttimes received to mercy, and embraced in the arms of free-grace.*

This God doth, as for the magnifying the riches of his grace so for the encouraging great and notorious sinners to return from their sins, and to look up unto him for mercy. For are the greatest sinners ofttimes received to mercy? then there is hope of mercy for thee, how many and heynous soever thy sins are. Questionless the conversion of so many notorious sinners is recorded in Scripture, not only as a memorial of what God hath done for others, but also as a sign and token what he is now ready and willing to do for the greatest sinners, upon their turning from their sins unto him by unfeigned repentance, and closing with Jesus Christ by a true and lively faith. Oh therefore let those admirable and stupendious patterns of mercy held forth in Scripture, be encouragements unto thee, to abandon thy sins, to turn over a new leaf, and to close with Jesus Christ upon the terms of the Gospel.

II. *The Occasion of the conference betwixt Christ and* Nicodemus *followeth in verse* 2. and, that was *his coming unto Christ*; which farther amplified by *the time when he came*, and that was *by night*. *The same came to Jesus by night.* *Nicodemus* his going unto Christ for farther instruction in the way and means of salvation, did evidence *the truth of* his faith; but his going *by night* did evidence the *weakness* of his faith. He believed upon the hearing Christ Preach, and seeing the miracles which he wrought, that he was *a Teacher sent from God.* Yet because he was a *Pharisee* and a *Ruler*, thought it a disgrace to go *openly* unto Christ, to be instructed by him: but went *by night*, and thereby discovered *the weakness of his faith*; whence we may observe;

Observ. *True Faith may be exceeding weak.* This title *O ye of little faith*, wherewith Christ often upbraideth his Disciples, is an evident proof thereof. So likewise that expression of the poor man who cryed out unto Christ, Mat. 8. 26. *Lord I believe, help thou my unbelief.* The former word, *I believe*, sheweth *the truth* of his faith; but the latter word, *unbelief*, sheweth the *weakness* of his faith; which was so weak, that he calls it *unbelief.*

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Though thy faith at present be weak, yet know for thy comfort, that the weakest faith, if true and sincere, is sufficient to salvation. For though God giveth not to all believers a like measure and decree of faith, but to some more, to others less; yet he giveth to none of his less than may suffice to their salvation, so that the least faith hath this in it, *that it is sufficient to salvation*, in that it doth interest us in Christ, and in all the promises of the Gospel.

III. The Conference it self follows, which is a Dialogue between *Nicodemus*, and our *blessed Saviour*; wherein *Nicodemus* begins, saying *Rabbi, we know that thou art a Teacher sent from God*; Wherein we may Observe,

I. *The title he giveth to our Saviour, Rabbi*, which signifieth *Master*, and so our Evangelist expoundeth it. *Joh.* 1. 38. It is a compound word, and signifieth, *my master*, for *R A B* implyeth a man of excellency, one that excelleth others in knowledge and learning, and therefore may well be accounted a *Master*, or *Teacher*.

II. *The Profession which* Nicodemus *maketh of Christ.* In which we may observe,

1. The Profession it self, *We know that thou art a Teacher come from God.*

2. The reason thereof in the next words, *For no man can do these miracles that thou dost, except God be with him.* As if he had said, whosoever worketh miracles, cometh from God, but thou workest miracles, therefore thou comest from God. This clause, *these miracles that thou dost*, carrieth a great *Emphasis*, and sheweth that they were very great miracles which Christ did, and so confirm the argument the more.

Before we come to the substance of Christs discourse, observe we *his manner of entertaining* Nicodemus.

You have heard from the foregoing verses, that *Nicodemus* was both a *Pharisee* and a *Ruler*; both which sorts of men most of all opposed Christ. And you have heard of *his weakness*, how through fear and shame *he went to Christ by night*; being loth to be seen with him. Yet Christ rejects him not, but kindly entertains him, and instructs him in such points, whereof he was ignorant, though they were fundamental points necessary to salvation. Whence we may observe;

Observ. *Christ is ready to entertain those that in truth, and uprightness seek unto him, though their weaknesses and infirmities are many.* He rejecteth not such as are weak in faith for their weakness. We read in the History of the Gospel, that when Christ lived upon the earth, he rejected none who came unto him in uprightness of heart. Some indeed went away of themselves,

but he turned away none. And can any imagine, that now Christ is in Heaven, he hath not the same bowels of compassion towards those that come unto him, which he had, when he was upon the earth? Questionless though he be there free from *passion*, yet not from *compassion* towards weak believers.

For the end of Christs coming was *to seek and save that which was lost*, Luk. 19. 10. And can we imagine that Christ who seeketh after those who go away from him, will reject any who do in truth seek after him?

What encouragement should this be unto all poor believers, how weak soever their faith is, to go unto Christ as for the strengthning their weak faith, so for the subduing their strong lusts, and for the reviving their drooping souls? For your further encouragement, you have Christs gracious invitation, *Come unto me all ye that labour and are heavy laden, and I will give you rest*, Matth. 11. 28. Hath he bid thee come, and will he reject thee when thou comest? Hath he called, come ye holy ones, come ye righteous ones, come ye strong ones, and you only shall have rest? Hath he not invited the weak, and the weary also, the drooping and fainting soul? Go poor weak soul, go unto Christ, behold he calleth thee, go unto him, and thou maist expect thy cure.

Certainly one special reason why many go drooping and groaning so long under the bondage of corruption, under the weight and burden of their spiritual maladies, and diseases, is because they do not go unto Christ by prayer for freedom from the same: or through the weakness of their faith, they do not believe Christ is, as able, so willing to help and deliver them. For what Christ said to the poor man who came unto him in behalf of his possessed child, the same he saith to thee, *If thou canst believe, all things are possible to him that believeth.*

Obj. Some are apt to say, I have often gone unto Christ by Prayer, earnestly begging of him to strengthen my weak graces, to subdue my strong lusts and corruptions, to mollifie my hard heart, &c. but I cannot pray in faith: I cannot believe that he is, as able, so willing to grant my requests.

Answ. *Thou maist pray in faith, even then when thou thinkest thou dost not believe.* Weak Christians are often mistaken here, supposing that if they be not confidently perswaded that God will hear them, they do not pray in faith. Whereas it is not a confidence that God will hear us, but a dependance upon Christ in hope of audience, that is our sweet evidence of faith in prayer. Thou sayest thou prayest, and prayest, but canst not be perswaded that the holy God will hear the prayers of such a vile and unworthy wretch, and thereupon concludest that thou dost not

pray

pray in faith. But let me ask thee, *Dost thou offer up thy prayers in the name of Christ? dost thou depend upon him in hope of answer for his sake?* this is praying in faith.

Thus much of Christs entertaining *Nicodemus.*

CHAP. II.

The Exposition and observation arising out of verse 3.

COme we now to the first general point whereof Christ discourseth with *Nicodemus*, and that was *the Doctrine of Regeneration*, in these words, *Verily, Verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.* In which we may note,

1. *The manner of propounding it.*
2. *The matter and substance of it.*

For the *manner*, it is propounded with a *double asseveration*, *Verily, Verily, I say unto thee.* Which was a form of speech often used by our Saviour when he would solemnly avouch any weighty truth. He never used it but in matters of great moment. By it therefore our Saviour giveth us to understand, *that the truth here delivered is a weighty truth, not lightly to be regarded, and slightly passed over.*

The *matter* or *substance* of the Doctrine of Regeneration, as Christ hath laid it down, followeth in these words, *Except a man be born again, he cannot see the Kingdom of God.*

For the more profitable handing whereof, I shall,

1. *Clear the words by giving you the sence and meaning of them.*
2. *Raise and prosecute such points of Doctrine as they afford unto us.*

For the clearing of the words.

Except a man be born, This is spoken *metaphorically and spiritually*, in allusion to our natural birth, which *Nicodemus* not observing, clean misconstrued Christs words.

Now this word *born*, or *begotten*, is used to shew that the whole nature of man must be changed, and in a manner new framed, not in regard of the *substance*, but of the *qualities* of it. The natural essence and substance either of the soul or body is not destroyed, but still remaineth, only it is *changed* of the old, and *invested* with new qualities. He that is *regenerated* hath a *renewed understanding*, a *renewed will*, *renewed affections*, yea *new desires* and a *new conversation*. So that the meaning is, *No man can enter into Heaven, unless by the spirit of God he be first altered and changed from what he was*, even brought out of the state

of nature into the state of grace, and so become a *new creature*, as in regard of his new manner of *creation*, so in regard of his new manner of *conversation*, leading another manner of life than he did before.

Born *again*] This word implyeth the necessity of a second birth, that a man be born *of the spirit*, as well as born *of the flesh*, otherwise it had been better for him, he had never been born at all.

He cannot see the Kingdom of God] *Kingdom* is here taken for that happy estate whereunto God bringeth his elect in Christ, the entrance thereunto is *in this life*, which is commonly called the *Kingdom of Grace*. The full possession, is *in the life to come*, called the *Kingdom of glory*. These are not two distinct Kingdoms, but two degrees of one and the same Kingdom. Now whereas Christ saith, *He cannot see the Kingdom of God*, it's in effect as much as. *He cannot enter into the Kingdom of God*, as our Saviour clearly explaineth, verse 5. *Except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God*, that is, He cannot be saved.

Having thus cleared the words, by shewing you the sence and meaning of them; They afford unto us this point of Doctrine,

Doct. *Regeneration is necessary to Salvation.*

This very Doctrine for substance is again inculcated, verse 5. *Verily, Verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.* Now our Saviours twice repeating this Doctrine, both in *verse* 3. and *verse* 5. and in both places prefixing a double asseveration, *Verily, Verily*, doth notably confirm the truth of it, and therefore there needs no farther proof thereof.

But for the better conceiving and right applying this Doctrine, I shall shew you,

1. *The* Nature *of* Regeneration, *What it is.*
2. *The Parts of Regeneration.*
3. *The* Reasons *proving the* Necessity *of* Regeneration *to* Salvation.
4. *The uses of the point.*

For the first, what Regeneration is. *Regeneration is that grace whereby a natural man is made a spiritual or new man.* Even he that by sin was a child of the Devil, is made a child of God. For as by vertue of our *natural birth*, that which was no man is made a man, or Son of *man*. So by this *Spiritual birth*, he that was a *natural man* is made a *new man*, even a *spiritual man*, a *child of God*. So that to speak properly, *Regeneration is another birth after the former.* A *spiritual* birth after our *natural* birth, whereby a man is as it were *another man*. As it is said of *Caleb*, that he was a man *of another spirit*. So may it be said of a regen-

a *regenerate man*, that he is of *another ſpirit*, being quite altered and changed from what he was before.

Now this *regeneration*, or *new birth* cannot be meant of a birth *after the fleſh*, for *no natural or carnal thing* is to be conceipted *in regeneration*. But regeneration is *a ſpiritual birth, a birth of the ſpirit*, as it is evident by thoſe words, John 3. 6. *that which is born of the ſpirit is ſpirit*. So as by the work of Regeneration *fleſh* is turned into *ſpirit*, that is, *the carnal, corrupt diſpoſition of man, is changed and altered into a renewed and ſanctified diſpoſition*; whereby it appears that *Regeneration* is as it were a *new creation*, and a *regenerate man* is called a *new creature*, being renewed throughout, both thorow his ſoul with all the powers and faculties thereof; and thorow his body, with all the parts and members thereof. So that the *blind underſtanding* is in ſome meaſure inlightned with the knowledge of God, and the knowledge of Jeſus Chriſt. The *ſtubborn and contumacious will* is in ſome meaſure obedient and conformable to the will of God. The *ſeared and benummed conſcience* is now quickened and awakened The *hard heart* ſoftened, the *unruly affections* crucified: And the *body* with all the *parts* and *members* thereof are made ready inſtruments to put in execution the good intentions of the mind. Thus by Regeneration men are wrought upon *throughout*, being wonderfully altered and changed from what they were before; in relation to which alteration they are ſaid to be *born again*. Which may inform us of the wonderful depravation of our nature, which was ſuch, as mending and repairing would not ſerve the turn, but God muſt *new make*, and *new create* us, we muſt be *born again*, made *new creatures*.

Queſt. *Doth* Regeneration *admit any degrees*?

Anſw. *Yes verily*. For *Regeneration* may be conſidered in the *beginning*, and *pregreſs of it*: or in the *conſummation* and *perfection* of it.

It is begun and increaſeth in this life; It is conſummate and perfect in the life to come.

Sin and corruption doth remain in all the regenerate, as long as their ſouls remain in their mortal bodies, it *remains* though it doth not *raign in them*.

And this God in great wiſdom is pleaſed to permit, to keep us humble and low in our ſelves, and to drive us unto Jeſus Chriſt, that as long as this *flux of blood runneth*, we ſhould always be deſirous to *touch at leaſt the hem of his garment*.

But at death that corruption will be utterly conſumed, and body and ſoul clean freed from it; inſomuch as at the reſurrection when

when body and soul shall be again united, the regeneration begun in this World, will be manifested to be most perfect. Whereas in this life the most regenerate are imperfect, through the Reliques of sin and remainder of corruption, which will abide in them so long as they abide, and continue in this World.

The Parts of Regeneration are two; 1 *Mortification*, 2. *Vivification.*

Mortification is implyed under the phrases of *casting off, and crucifying the old man*, and *destroying the body of sin.* This is a duty expresly enjoined in these words, Col. 3. 5. *Mortifie your members which are upon the earth.* By *members on the earth*, he meaneth all sorts of lusts and sins whereunto a natural man is given, as is evident by particular instances which he himself reckoneth up in the words following, as *fornication, uncleanness*, &c.

These must be *mortified*, that is, *put to death.* It is not enough to curb, and hold in sin, but the life of it must be let out. And indeed it is not possible to put on *the new man*, till the *old man* be cast off. Therefore there is a necessity of *mortification* first, before *vivification.* For the bringing in of one form presupposeth the putting out, or destroying of the other. Wherefore after Mortification followeth Vivification.

2. *Vivification* is the begetting of the life of grace in us, whence we live in holiness and righteousness. It is set forth in Scripture by *Gods quickening us*, and by *our walking in newness of life.*

Now it is absolutely necessary that this part of regeneration, namely *Vivification*, be added to *Mortification*, which is the other part: therefore it is the accustomed course of Sacred Scripture to infer the following of holiness, upon the flying of sin: the doing of good, upon eschewing of evil. Now the things which God hath joined together, let no man put asunder.

Let us therefore prove our regeneration not only by ceasing from sin, but following holiness, and working righteousness. Content not thy self to say, *I am not what I was*, unless thou canst also add, *I am what I was not.* It will be but little boot to thee to say, I am no drunkard, nor swearer, nor covetous, nor a walker after the flesh: unless thou canst also say, By the grace of God, I now walk after the spirit, in faith and love, and holy obedience, watchful unto, and endeavouring after a fruitfulness in every good work. Thou hast no longer *fellowship with the ungodly*, but art thou a *familiar of the Saints*? Thou wilt not now curse, or swear, or lye, or scoff, but dost thou pray and bless? Dost thou hear and read, and meditate on God? Dost thou study thine heart, and govern thy thoughts and affections?

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Doſt thou bridle thy tongue; ſet a watch over thine eyes, and ears, and ſteps? Is it thy care to pleaſe, and in all things walk worthy the Lord? Look to thy ſelf that thou be not deceived. Caſt off the works of darkneſs, and put on the armour of light. Caſt off the old man, and put on the new man, which as it is created after the *image*, ſo will it carry thee on according to the *will* of God in righteouſneſs and true holineſs.

Having ſpoken of the point by way of *explication*; I come now to ſpeak of it by way of *confirmation*. To this end I ſhall ſhew you the *reaſons* of the point, why *Regeneration is neceſſary to Salvation.*

Reaſ. 1. *From the immutability of Gods purpoſe.* God who hath choſen us to life, hath choſen us alſo to holineſs, as our way to it. Whoever will paſs into glory, muſt take grace in his way. You ask, why may I not be ſaved, unleſs I be regenerated? Why! becauſe God is reſolved on the contrary. *This is the will of God, your ſanctification firſt, and then your ſalvation,* 1 Theſ. 4. 3. Now the purpoſe of God ſhall ſtand. All the world ſhall ſooner be damned, than the purpoſe of God ſhall be made void. The Lord God muſt ceaſe to be the unchangeable God, if thou ever be ſaved, who wilt not be ſanctified.

Reaſ. 2. *From the ſtability of Gods word.* God hath ſaid, Matth. 24. 35. *Except a man be born again, he cannot enter into the Kingdom of God.* Is the word of God yea and nay? doth he ſay and unſay? *Heaven and Earth ſhall paſs away, but his word ſhall not paſs away.* Count upon it ſinner, as ſure as God is true, thou ſhalt never ſee the ſalvation of God, unleſs thou be firſt made partaker of the renewing of the holy Ghoſt.

Reaſ. 3. *From the reſpect that Regeneration hath to Salvation.* Regeneration is a degree and part of Salvation. Grace is glory begun, holineſs is the beginning of bleſſedneſs, the perfection whereof will be in Heaven hereafter, where we ſhall perfectly love God, and delight in him, and be ever praiſing him with the Heavenly hoſt. Now, how canſt thou expect the participation and enjoyment of this bleſſed eſtate without regeneration and renovation here? Canſt thou expect to be perfectly holy hereafter, and not initially holy here? to live with God in glory hereafter, and yet here live and lye in thy filthineſs and uncleanneſs? Canſt thou expect hereafter to live in the everlaſting love of God, and yet here have no true love to him nor delight in him at all? But takeſt thy whole delight either in ſatisfying thy covetous humour by heaping up riches, or in gratifying thy ſinful luſts and affections, by yielding to the ſolicitations of the fleſh? Be not deceived, grace is a neceſſary beginning of glory.

Reas. 4. *From that corruption of mans Nature in which he is brought into the World.* John 3. 6. Saith our Saviour, *That which is born of the flesh is flesh*; that is, Every one that is born of man, every mothers child is carnal and corrupt; every man by his first birth is polluted and unclean; Now *no unclean person can enter into Gods Kingdom*, Rev. 21. 27. Believe it Sinner, God will never take thee from the dunghill reeking in thy lusts, and set thee down by him in the Throne. *Corruption shall not inherit incorruption*, nor shall flesh and blood inherit the Kingdom of God. *Bastards* may not inherit. Thou must first be *a Child*, and have the spirit of a Child in thee, and then thou art an *heir*, an *heir of God*, and *a joint heir with Christ*.

Reas. 5. *From the holiness of Gods nature*, which is such that no unclean person can stand in his presence. Believe it sinners, if ever you look to enjoy communion with God in glory, you must have union with him in grace; you must here be regenerate, and become new creatures: yea holy as he is holy, that you may be such as he may dwell withall, and delight in. For as the Apostle speaketh, Heb 12. 14. *Without holiness no man shall see the Lord.* He shall be so far from enjoying the presence of God, that he shall not so much as see him.

Lev. 10. 3. Saith *Moses* to *Aaron*, *God will be sanctified in them that come nigh him*, that is, that draw near unto him in any of his Ordinances.

Now if sanctity and holiness be necessary in those who draw near unto him in his ordinances; How much more to the enjoying immediate communion with him in Heaven? Will not God meet thee at a prayer, and will he suffer thee to meet him in Paradise? will he not let thee see his face at his Table, and will he let thee sit down with him in his Kingdom? Maist not thou come into his Courts, and shalt thou enter into the holy of holies? Was the man without a wedding garment thrust out from his presence here below, and shall he be received into his mansion above? How can these things be?

CHAP. III.

An Use of Exhortation to endeavour after Regeneration; *with quickening Motives thereunto.*

HAving thus done with the *Explication* and *Confirmation* of the point; Come we now to the *Use* and *Application* thereof.

I. The first may be an *use of Exhortation*, both to the *Unregenerate* and to the *Regenerate*.

First to the Unregenerate; Is Regeneration abſolutely neceſſary to Salvation? Oh how then doth it concern you who are yet in your ſins and under the power of corrupt nature, earneſtly to deſire, and induſtriouſly to labour after this ſaving change, in the uſe of all means God hath ſanctified thereunto? Let your outward condition be what it will, be ye never ſo rich, never ſo honourable, yet far be it from you to ſit down ſatisfied in any condition, till you be renewed, and ſanctified by the ſpirit of God. Alas, how many be there in the World, who though in their natural and carnal eſtate, yet live as ſecurely and merrily, as if their condition were as ſafe and good as the beſt! Ask them one by one, Whether the work of Regeneration be wrought in their ſouls? and ſome will anſwer, they hope it is, others that they never doubted it; though none of them know what Regeneration is, nor ever minded any ſuch thing. And yet theſe men have not only read, but do likewiſe believe the words of our Saviour, who hath told them, Joh. 3. 5. *that except they be born again, they cannot enter into the Kingdom of Heaven.*

Ah ſinner, I beſeech thee for the ſake of thy precious and immortal ſoul, to ſtir up in thy ſelf an hearty deſire, and ſincere endeavour after this bleſſed work. As it is *the one thing neceſſary to Salvation*, ſo let it be the main thing of thy deſire and endeavour. There is nothing deſerves precedency in thy thoughts, aims, and labours before this. In the fear of God therefore, ſee thou give no reſt to thy ſoul, no eaſe to thy mind, till thou find a bleſſed change wrought in thee, till thou findeſt thou art brought out of the ſtate of nature, into the ſtate of grace. Neither ſit down ſatisfied in the enjoyment of any worldly comfort, without the enjoyment of this mercy. And indeed how canſt thou live merrily or ſleep quietly, ſo long as thou liveſt in thine unregenerate ſtate? in which if thou ſhouldeſt die, thou wouldeſt periſh for ever, even to all Eternity. So that Regeneration is abſolutely neceſſary to Salvation. It had been better for thee never to have been born, than not to be born again. It is as neceſſary as Heaven and happineſs. For ſaith our Saviour himſelf, *Except a man be born again, he cannot ſee*, much leſs enter into, *the Kingdom of Heaven.* So that there is no hope of the Salvation of any unregenerate man, or woman; but if they live and die in that ſtate, their portion will be death and damnation with the Devils and damned to all Eternity. And in regard of the *uncertainty* of their lives, they are not ſo ſure to be out of Hell one day longer.

Ah ſinner? What doſt thou mean to continue in thy carnal and unregenerate ſtate? As ſure as the word of God is true,

if thou dye therein, thou art shut out of all hope of mercy for ever; and shalt pass into easeless and endless misery. In the fear of God therefore, when thou risest up in the Morning, consider with thy self, that thou art uncertain of being out of Hell till the Evening. And when thou liest down, consider how uncertain thou art of being out of Hell till the next morning. Surely this consideration is enough to amaze any poor Christian who is indeed Regenerate, but maketh some question thereof in himself. How much more should it amaze, and startle thee who art yet in thy carnal and sinful estate; and stir thee up without any farther delay to escape for thy life, and make out in hast after thy Redemption from this dreadful condition?

CHAP. IV.

Sheweth the miserable and dreadful condition of the Unregenerate in their life time, and at their death.

HAving given you the necessity of Regeneration. I come now to shew you the *Means on your part to be performed for the better attaining thereunto*; which may be brought to these two generall heads;

1. *The Embracing some truths.*
2. *The Practising some duties.*

The truths to be embraced are these;

1. *That every man in his state of unregeneracy is in a miserable state, and dreadful condition.*
2. *That there is hope of mercy for the greatest sinners.*

That you may the better understand the miserable condition of men in their state of Unregeneracy, I shall shew you their miseries;

1. In this life.
2. At death.
3. After death.

Their miseries in this life are briefly these;

I. *They are servants to sin, and slaves to their lusts*; making it their main work and design to serve their sinful flesh with its affections.

II. *They are under the curse of God, which continually so hangeth over their heads*; that they are cursed in every thing.

1. *In their estate*; their very *blessings* are turned into *curses*. Though thou enjoyest abundance of this Worlds goods, yet so long as thou livest in thy wicked and ungodly courses, be it of *lying, swearing, cozening, whoring, drinking* and the like, the curse

curse of God is in thy store and abundance, which makes way for thine eternal misery, as you have it expressed, *Deut.* 28. 17, 18.

2. *In their names.* Their very name is cursed, for as the *Wise man* speaketh Prov. 10. 7. *The memory of the just is blessed, but the name of the wicked shall rot.*

3. *In their religious exercises.* *The word which they hear* is cursed unto them. That which to others *is the savour of life unto life*, to them is *the savour of death unto death*, being a means to ripen their sins, and hasten their ruine. The *prayers which they make* are accursed unto them, ofttimes bringing down a curse rather than a blessing. Yea *the table of the Lord* is likewise accursed unto them, so that instead of feeding on the body and blood of Christ, they eat and drink their own damnation. Oh how sad and lamentable must thy condition needs be, when those things which are not only blessings in themselves, but likewise blessed unto others, should be cursed unto thee, and heighten both thy sin and sorrow! And if thy blessings become curses, Oh what will thy curses be!

III. All men in their state of unregeneracy are liable as to *temporal and spiritual judgments, so to eternal judgments.* What can they expect if they die in their state of unregeneracy, but after this momentary life is ended, to be cast into that *everlasting fire*, which *God hath prepared for them, as well as for the Devil and his Angels*? which is the most dreadful condition of all: that judgment cannot be accounted small which is eternal. An *eternal* Feaver, or but an *eternal* tooth-ache, were a misery unspeakable. But what are these to the *lying in that lake which burneth with fire and brimstone to all eternity*? Oh me-thinks, the name of *eternal judgment* should, if not fright him out of his wits, yet awaken every unregenerate man out of his security; and stir him up without further delay to abandon his wicked and ungodly course of life, and to set upon the practice of all holy and religious duties, and to labour therein, to get the work of Regeneration wrought in his heart, that he may become a new creature. It may be thou hast a plentiful portion of this Worlds goods, enjoying what thy heart can wish or desire; But oh what will it profit thee to live plentifully and prosperously here, and to be *eternally* miserable hereafter? Thy former happiness will serve only to make thee more sensible of future miseries. And therefore when thou art tempted to any unlawful pleasure, or profit, reason thus with thy self, *Shall I for a short momentary pleasure, that will soon have an end, run the hazard of an eternal judgment, that will never have an end? shall I for a little profit here, lose my soul to all eternity? What greater folly, yea what greater madness can be imagined?*

Thus much of the miseries of the Unregenerate in this life:

life; Come we now to shew their miseries at death.

If the *life* of an unregenerate man be so miserable, as hath been shewed. How doleful think you, will be his *death*? surely his misery then will be much increased, as will appear from the consideration of these particulars.

1. When death shall appear unto thee, and tell thee it hath a message from the Lord, who hath sent an *habeas Corpus* for thy body; then comes in *Conscience*, if a little awakened, with her books of accounts, her black and bitter roul, and shews thee thy old reckonings and arrears, setting before thee the follies of thy youth, the sins of thy riper years, and the iniquities of thy whole life.

Ah sinner, thou who goest on impenitently in thy wicked and ungodly course of life, consider with what a ghastly countenance thou wilt look upon that black and hellish Catalogue of all thy sins; thy lyes and oaths, thy railing and rotten speeches, thy scoffings at Gods people, thy goods ill gotten, thy time ill spent, thy profanation of Sabbaths, thy speculative wantonness, yea thy many actual filthinesses, and uncleannesses, thy pride, worldliness, covetousness, thy sensual revellings, and jovial meetings.

Ah sinner! sinner; what horror will then possess thy soul, no heart of man can conceive, nor tongue of men and Angels can express. Indeed many there are, who upon their death-beds have little sight or sense of their sins, neither do they think of *judgment*, or *eternity*, but drop into hell before they consider any thing. But yet upon the approach of death, commonly there is some terror and trembling upon the consciences of carnal men; and if ever any sin did formerly sting, it will then especially. Oh, methinks a serious apprehension, and sensible forethought of these things even at hand, for ought any man knows, should make the hardest heart to tremble, and melt into tears of unfeigned sorrow.

II. *Death puts an end to all thy Worldly comforts and contentments, which must all die with thee, as to thy use and comfort*: It salutes thee with this sad word, *Thou hast received thy good things*, Now an end of thy Heaven and joy. Particularly,

1. *Then thou must part with all thy carnal Pleasures and delights which thou hast loved so dearly.* Yea it will be a very hell unto thee upon earth to consider wat *eternal* torments thou art like to endure, for those *poor and perishing* pleasures which thou enjoyedst here for a *season*. Are these the things for which I die? Are these the price of my soul, of my blood, of my peace?

2. Thou must part with thy *wealth and riches*, carrying nothing away with thee of all thy enjoyments. Ah sinner! I know

know it will be *a death to thee* to part with thy wealth, which was thy life; but consider how thou hast damned thy soul for the getting thereof; this will be *an hell to thee.*

3. Thou must part with all the *means and opportunities of grace.* Now thou enjoyest the ordinances of Christ, as the Word, Prayer, and Sacraments, which whilest thou enjoyedst thou hadst hope: but death puts an end to these, and thy hopes must give up their Ghost. Now Christ calls upon thee, Sabbath after Sabbath, by his Ministers and Embassadors, wooing and beseeching thee to abandon thy lusts, to cast away thy sins & to cast thy self into his arms, to accept of the reconciliation purchased by his blood. But ere long thou shalt hear no more of these things, not a Sabbath more, not a Sermon more, not a promise, not one word more of grace, of mercy, of hope for ever. When thou wouldst give, if thou hadst them, ten thousand worlds, for one moment of that merciful time of grace, which thou hast so long abused, for a drop of that precious blood, which thou hast so long trampled under thy feet; yea for one Sabbath more, to have Christ once more tendred to thee in the Ministry of the Gospel; but alas it will not be granted.

Ah sinner! Then wilt thou cry out of thy sins, and cry for mercy; mercy, mercy Lord to a dying soul, that am just sinking, perishing under the load of mine iniquities. Then wilt thou begin to wish, when it is too late, that thou hadst spent thy precious time to better purpose; that thou hadst minded more the things of Eternity; that thou hadst closed with the tenders and offers of Jesus Christ, and that thou hadst better improved the means and opportunities of grace, which thou didst once enjoy.

Thou wilt then say, *Oh if the Lord would be pleased to add a few years more to my life! How would I contemn the World and the vanities thereof? How exactly would I order my conversation? How careful would I be of duty, how watchful against sin? How would I bestir my self to work out mine own Salvation?* But ah sinner! the time of thy departure is at hand, and there is no hope of a reprieve for one day longer; and therefore all these good wishes and purposes come too late.

There are two things especially which will aggravate a sinners misery at his death.

1. To think what possibility of making his peace with God he hath had all his life time; to remember how often he hath been invited to accept of Jesus Christ, and yet would not.

2. To think that now there is no hope of mercy, having by his sins shut Heaven gate, and hardened Gods heart against him. Ah sinner! then wilt thou in the bitterness of thy soul cry out,

and say, *The God of mercy hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me.* Ah! then which way soever thou lookest, thou wilt find nothing but matter of bitter weeping and lamentation. If thou look *backward*, what canst thou behold but all the filthy and abominable lusts of thy youth unrepented of? If thou look *forward*, what canst thou behold but sudden destruction ready to seize upon thee?

If thou look *downward*, what canst thou behold, but hell deserved? with her mouth open ready to swallow thee up quick; and the Devils ready to receive thy soul, and carry it to that dungeon of darkness. If *upward*, what canst thou behold but a provoked, enraged God? *whom because thou refusedst to hear in the day of his merciful visitation, he will now laugh at thy calamity, and mock when thy fear cometh upon thee*, as himself threatneth, *Prov.* 1. 24, 26. Thus thou wilt look every where for help, yet findest thy self every way helpless, and hopeless.

Haply thou wilt then look unto Jesus Christ, in hope that he will appear for thee, and his blood make thy attonement: But sinner know, that though his blood be *a fountain opened* to all poor penitent believers, to wash away the filthy spots and stains of their sins; Yet to thee, who hast all thy life long, suffered Christ to stand knocking at the door of thine heart, by the Ministery of his Word, and by the motions of his spirit, and wouldst not open unto him: to thee his blood will be then *a fountain sealed*; so that thou shalt not partake of the least benefit thereof, because in thy life time thou hast so often slighted it, yea and crucified him afresh by thy bloody sins.

Ah sinner, sinner, whither wilt thou flee for comfort in the midst of thy distress? It will then be too late to cry out, *Oh that the time I have spent in Taverns and Ale-houses, in sports and pastimes, in carnal pleasures and sensual delights, I had spent in Prayer and fasting, in humbling and repenting! It will then be too late to cry with* Balaam, *Oh that I might die the death of the righteous, when thou hast neglected to live the life of the righteous.* For look as the life is, so commonly is the death; and as death leaves a man, so the last judgment shall find him.

And now sinner, thy last sand being run out, thy day past, and the Devils long look'd for day being come, who waits for thy soul, so soon as it goeth out of thy body. Oh what a direful screech will thy soul give when it passeth out of thy body into the Devils clutches, to be carried by him into the bottomless burning lake!

Oh how should the consideration of these unspeakable miseries, which are the portion of natural and unregenerate men at their deaths, startle and waken all such worldlings and sensualists who

who ſo they may encreaſe their wealth, and ſatiate themſelves with worldly pleaſures and delights, take no thought now, nor make any proviſion againſt this dreadful day of reckoning, I mean, the day of their deaths? Surely did they know and feelingly apprehend, or would they be brought to believe what horror and aſtoniſhment, what terror and anguiſh is like then to ſeize upon them; they would count it the greateſt point of wiſdom in the World ſpeedily to labour for an intereſt in Jeſus Chriſt, who alone can free them, as from the ſting of death, ſo from theſe horrors and aſtoniſhments which accompany the ſame; and would now ply all the bleſſed means of ſalvation, as *reading*, *hearing*, *praying*, *faſting*, and the like; which are now their burden and bondage; yea the matter of their mocks and ſcorns, would then be their daily delight and exerciſe.

CHAP. V.

Sheweth the miſerable and dreadful condition of the Unregenerate after their deaths.

IF this were the concluſion of Unregenerate men, that death did put an end to all their miſeries, happy were it for many. But this is their grief and ſorrow, their woe and miſery that all this is the beginning of their ſorrows: that after all this, there is a reckoning to be made for what is paſt. For *as it is appointed to men once to die, ſo after this cometh the judgment*, Heb. 9. 23. Where by the *Judgment* that immediately followeth *after death*, the Apoſtle meaneth *the particular judgment*, which is at the end of each mans life. For as there is *a general judgment* at the end of the world; So there is *a particular judgment* that paſſeth upon each man at the end of this life. Ah ſinner! ſo ſoon as thy breath departeth out thy body, it fareth with thy ſoul, as with that man of whom the Prophet *Amos* ſpeaketh, Amos 5. 19. *who did flee from a Lyon, and a Bear met him.* In like manner thy ſoul is no ſooner eſcaped out of a miſerable World, but in a moment it is plunged into another and greater miſery.

Herein lyeth a main difference between the Children of God, and the wicked. The courſe which God taketh with his children is this: When the ſoul is ſet at liberty from the priſon of the body, it is inſtantly conveighed by the Angels into *Abrahams boſome*, as is expreſly noted of *Lazarus*. And *being cloathed with the long white robe of Chriſts Righteouſneſs, is joined to the ſpirits of juſt men made perfect.*

But with the ſouls of wicked and impenitent ſinners, it is far otherwiſe; for ſo ſoon as they depart out of their bodies, they

are ſeized upon by wicked Angels, and preſently brought before Gods Tribunal-ſeat, where receiving their doom, they are inſtantly ſent down into the Kingdom of darkneſs, and bottom of the burning lake, there to be reſerved in everlaſting chains unto the judgment of the great day.

Beſides this *particular judgment* on the ſouls of the unregenerate at their deaths; their will be *a general judgment* on their ſouls and bodies re united at the great and laſt day.

For the fuller clearing and opening of this great and fundamental principle of Religion, I will ſhew you;

1. *That there will be a day of Judgment.*
2. *The Perſon who ſhall be the Judge.*
3. *The order of Chriſts proceeding in Judgment.*

I. For the firſt, *that there will be a day of Judgment*, is clear from that of the Author to the *Hebrews*, *chap.* 6. 2. where he reckoneth it amongſt the fundamental principles of Religion.

And *Acts* 17. 31. The Apoſtle *Paul* ſpeaking of God, ſaith, *He hath appointed a day in which he will Judge the World in righteouſneſs.* Yea in 2 *Cor.* 5. 10. he puts a MUST upon it, *We muſt*, ſaith he, *all appear before the Judgment-ſeat of Chriſt*, which implyeth the neceſſity thereof.

And truly there is a neceſſity of a *general Judgment*, as for the declaration of the equity of Gods *particular Judgment* on each man at his death; in which reſpect it is called Rom. 2. 5. *the day of the revelation of the righteous Judgment of God*; So for a clear manifeſtation of the Juſtice of God. Though *God be moſt juſt in all his wayes*, yet in this World it is not ſo evidently diſcerned. Becauſe God in Wiſdom oft ſuffereth the wicked to proſper; yea and to domineer over the righteous. Here the beſt men are ofttimes the worſt uſed, and moſt wronged. But then *God will render to every one according to his deeds*, Rom. 2. 6. When as Heaven and everlaſting happineſs ſhall be the lot of the righteous; So hell and eternal horror ſhall be the portion of the unrighteous. Thus you ſee, there will be a day of Judgment.

Oh how terrible will this day of Judgment be unto the unregenerate and wicked! To them it will be *a day of wrath, a day of trouble and diſtreſs, a day of darkneſs and gloominess*; Then ſhall the *Drunkard* drink deepeſt of the cup of Gods wrath; the *fornicator and adulterer*, who burned with the fire of luſt, burn in the fire of hell. Then ſhall the *worldling and covetous wretch* feel his loads of ill-gotten goods ſinking and drowning him in perdition and deſtruction, preſſing him down to the bottom of the infernal lake.

Ah ſinner! How doth it concern thee to retire into ſome ſecret

place,

place, and there seriously to ponder on this day of judgment? Ask thine heart this question, is it certain there will be a day of judgment, or no? if it be certain; Oh then why do I not prepare for it, by breaking off my sins, and making my peace with God, before that day come upon me? why do I not labour for an interest in Christ, by whom alone I can be freed from eternal death and condemnation? why do I not now *give all diligence to make my Calling and Election sure*? Oh sinner, reason thus with thy self; thou knowest not of what advantage a few such serious thoughts may be to thy soul.

II. For the *Person* who shall be the *Judge*, it is *Christ that shall be the Judge*; who shall in a visible shape both judge and pronounce sentence upon all men; as the sentence of *absolution* on the elect, so the sentence of *condemnation* on the wicked.

Indeed judging the world, being a work *ad extrà*, which is terminated upon, or respects the creature, it is common to the whole Trinity; So that neither the *Father*, nor the *Holy Ghost* are excluded; but yet it is in Scripture more especially appropriated to the Son. And that partly as a recompence of his humiliation; and partly becaufe the proceedings of the judgment being visible, it seemed convenient, that the *Judge himself* should be conspicuous. And therefore Christ in his humane nature shall judge the World, and denounce the doom of coudemnation against the wicked ones; yet shall he do all as *Immanuel*, God and man.

Oh, how terrible will the sight of Jesus Christ *as Judge* be unto all carnal and impenitent wretches! who when they shall see *him* sitting upon the Throne, whose gracious invitations they have slighted; whose Ministers and Embassadors they have wronged and contemned; whose ordinances they have neglected, and whom they have often crucified by their sins; how then will their hearts be appalled with dread and terror? entreating *the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb*, Rev. 6. 16.

III. *For the order of Christs proceeding in Judgement at the last day.*

I. There will be a *Citation* of all both dead and living men with the Devils, to come to Judgment. *We must all appear*, saith the Apostle, 2 Cor. 5. 10. *All* without exception of any must make their appearance, high and low, rich and poor, King and beggar, male and female.

Oh what a great day will that be, when the whole world shall be cited and summoned to appear together at once!

Q. If you ask how they shall be summoned?

4. By a ſhout from Heaven, and the ſound of a Trumpet, which ſhall alarm this ſleeping earth, and at which Hell ſhall ſhake, all graves ſhall open, and yield up their priſoners, which they have faſt kept in the chains of death, from all ages ſince the beginning of the World. Yea *the Sea ſhall give up her dead which are in it*, Rev. 20. 13.

A dreadful ſummons it will be unto all the wicked and ungodly, whom this ſudden noiſe will no leſs aſtoniſh, than confound. We read, that when the Lord deſcended upon *Mount Sinai*, for the delivery of the Law, with the ſound of a Trumpet; *the people of Iſrael quaked and trembled.* Oh then how will the wicked and ungodly quake and tremble when the Lord Chriſt ſhall deſcend from Heaven with the ſound of a Trumpet to puniſh the tranſgreſſors of that Law?

II. *Upon this Citation and ſummons there will be a reſurrection of the dead, and ſuch a change of the living, as if they had been a long time dead, and were raiſed to life again.* And as the graves ſhall then give up their dead bodies; ſo hell ſhall give up her living ſouls, which ſhall enter into their old carcaſes to receive a greater condemnation. Oh, what woful ſalutations will there be between that body and ſoul, which living together in the height of iniquity, muſt now be reunited to ſuffer the fulneſs of their miſery?

III. *After the reſurrection follows a Collection, and gathering together of all men and Devils in the World*; but with this difference. The elect being gathered together by Angels, ſhall with great joy be caught up into the air to meet the Lord. *Matth*, 24. 31. But the reprobate together with the Devil and his Angels ſhall with extreme horror and confuſion be drawn and dragg'd into his preſence, *Rev.* 6. 15, 16. Ah ſinner, what terror and amazement will then ſeize upon thee, when like a malefactor thou art brought againſt thy will before the Judgment-ſeat of Chriſt?

IV. *After this follows a ſeparation of the good from the bad, of the Elect from the* Reprobate. For Chriſt at the firſt appearing of all before his Judgment-ſeat, to teſtifie his gracious favour, and good reſpect to believers, ſeparates them from others, and ſets them on his right hand, as a flock of ſheep, whom he intends to take for his own. And then will he ſet the wicked and unbelievers on his left hand, to teſtifie as his rejecting them, ſo his purpoſe to paſs a terrible doom upon them, as himſelf expreſſeth, *Matth.* 25. 32, 33.

V. *After this follows a conviction of the wicked, and a diſcovery of all their works*; which is proper to go before giving of ſentence. All the wickedneſs of their lives ſhall be brought forth to light,

and

and made to ſtare them in the face; and with ſuch unqueſtionable evidence charged upon them that they ſhall ſtand ſpeechleſs before their Judge, not having a word to ſay to excuſe and acquit themſelves of this dreadful charge.

Yea at the day of Judgment there will be a diſcovery of thy ſins to all the World. For as the Apoſtle ſpeaketh, 1 Cor. 4. 5. *Hidden things ſhall on that day be brought to light.* There is no ſin ſo ſecretly and cloſely committed, but then ſhall be diſcovered to the view of all. There is ſcarce a wicked man in the World, though never ſo formal, but he hath at ſome time or other committed ſome ſuch ſin in ſecret, which he would not have others to know for all the World. But know for certain that at the day of judgment, all the world ſhall hear thereof. For then all thy ſecret ſins, and cloſe villanies ſhall be diſcovered, and laid open before Angels, Men and Devils; thy ſecret Whoredomes and cloſe Adulteries, thy Pilfrings and ſtealings ſhall be diſcovered to the view of all, and that to thine eternal ſhame and confuſion. Yea then not only thy words and actions, but alſo thy ſecret thoughts and imaginations, how vain and wanton, how filthy and abominable ſoever they have been, ſhall appear to the view of all. Never therefore adventure upon the committing of any ſin in hope of ſecrecy, becauſe thou ſeemeſt ſafe from the eyes of men. For ſuppoſe thy ſin lyeth undiſcovered unto the laſt and great day; yet then ſhall it out with a witneſs, and be made manifeſt to the view of all.

Now I know no better way to prevent the diſcovery of your ſins at that great day, than here in this time and day of grace to call your ſelves to an account, to ſearch and examine your own hearts and lives, and then to judge and condemn your ſelves for your manifold ſins and tranſgreſſions; for as the Apoſtle ſpeaketh, 1 Cor. 11. 31. *If we judge our ſelves, we ſhall not be condemned of the Lord.* Oh therefore let us here often keep a day of judgment in our own ſouls and conſciences, by a ſerious examining of our ſelves concerning our ſins, and judging and condemning our ſelves for the ſame; and then let us in all humility proſtrate our ſelves at the Throne of grace, pleading the mercy of God and merits of Chriſt for the pardon and forgiveneſs of them all; giving no reſt to our ſouls, till we have ſome comfortable evidence and aſſurance thereof, which will cauſe us to lift up our heads with joy at the great day of account.

VI. *After conviction and manifeſtation of all their ſinful actions, follows the ſentence of condemnation*; and what it is, our Saviour himſelf hath ſhewed, Matth. 25. 41. *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.* O dreadful ſentence! every word whereof carryeth much terror in it,

and breatheth nothing but woe and misery, yea fire and brimstone.

Depart from me] that is, from *Jesus Christ*, the fountain of bliss and happiness.

Ye cursed] To depart from Christ were hell enough, but thou must also go with a curse, even a curse that comprehends all woes and miseries under it. And truly to be under Gods curse is the quintessence of misery.

Into everlasting fire] What! into fire, and into everlasting fire? Ah wretches! cursed indeed. For as the Prophet *Isaiah* speaketh, Isa. 33. 14. *who can dwell with devouring fire? who can dwell with everlasting burnings?* which shall not be quenched night nor day, but fed continually with Rivers of brimstone, and kept still in flame and fierceness by the unquenchable wrath of the just God to all Eternity. The torment of the wicked in hell will be, as without any intermission, so without any end. After they have there been tormented hundreds, thousands, millions of days, years and ages, their torments will be as far from ending, as if they were then beginning. And is not this misery enough? to lye in fire? *in everlasting burnings?* this is even beyond the expression of men or Angels. If a man knew he must lye in a flaming fire but one day or hour, Oh what fear and horror would possess his soul? But what is a day, or an hour, or an age, to Eternity? Oh then what stupidity and senselesness hath possessed the hearts of sinful men, who by all this are not frighted from their sins? The fear of *Nebuchadnezzar's* fiery Furnace made men do any thing to avoid it. And shall not the fear of *everlasting fire in hell*, make men do any thing to escape it? this methinks should awaken them, and cause them not only to humble themselves for their sins, and to beg the pardon of them; but also to cast away their transgressions, to strive against them, watch against them, pray against them, begging power and strength from Christ, to keep down the power of their lusts, that hurry them on in their sinful ways. It is one of the wonders of the world, how men who do believe the word of Christ to be true, that *the wicked shall go into everlasting fire*, can wittingly and wilfully adventure upon sinful ways, the end whereof they know will be so dreadful and astonishing.

Prepared for the Devil and his Angels] That is, you shall not only be cast into a lake of fire and brimstone, but you shall there dwell with those hellish Fiends, the Devil and his Angels; who will be continually insulting over you with hellish exprobrations for neglecting so great salvation offered unto you time after time, and being so fooliſh as to lose the joys and pleasures

of

of Heaven which last to all Eternity, for the enjoyment of some base lust, which lasted but for a season.

Oh what terror and trembling, what horror and amazement will seize on their souls that have received this dreadful sentence of condemnation? How will they then run like men distracted to the mountains and Hills for covert and shelter? How will they then beg and yell again for mercy to a judge that is justly inexorable? I say, justly inexorable to them, having scornfully rejected his many loving invitations, and earnest beseechings by his Ministers, to accept of that peace and reconciliation which he hath purchased by his blood. Oh that men would consider, that one tear or sigh of a penitent heart will now more prevail for attainment of mercy, than all their bitter and importunate yellings in that day of Gods wrath!

VII. *After the promulgation of the sentence, followeth the execution, and sending of the persons judged to their everlasting estate*; as it is written, *And these shall go away into everlasting punishment*, Matth. 25. 46. Then shall they be hurried by the *Devils* as their *Jaylors* out of Christs presence, and dragg'd into the bottomless lake of outer darkness, that perpetually burneth with fire and brimstone. Oh the hellish cries and horrible shrieks that then will be heard! When the inhabitants of *Sodom* and *Gomorrah* felt the fire and brimstone falling from Heaven upon their heads. And when the earth opened her mouth to swallow up *Corah* and his company, and they saw themselves going down quick into the pit: Oh the cryes which were then heard! Oh the shrieks which then filled the air! But alas what were these to the outcryes which will be made? and to the scrieches which will be heard? when the Devils and reprobate men and women shall be violently driven into hell, never, never to return again.

Ah sinner, hadst thou now a heart to turn from thy sins unto God by true and unfeigned repentance, and to pray unto him for mercy in and through the merits of Jesus Christ, there were hope of mercy. But at the day of judgment thy repentance and thy prayers will nothing avail: the judge will not then be intreated by thee; and no marvel, seeing thou wouldst not hearken to him in the day of his merciful visitation.

Oh the folly and madness of all wicked men who go on securely and impenitently in their sins, till they drop into hell-fire! Is this thy Wisdom to sin *a while*, and burn *for ever*? to laugh a while, and howl for ever? for a little momentary pleasure here, to suffer the vengeance of eternal fire?

Ah sinner, that thou wouldst now forethink of this dreadful time, and woful misery, which hangs over thine head! that when thou

thou art alone, thou wouldst seriously consider with thy self a the certainty aud dreadfulness of this day, so what thy condition is like to be! that thou mightest thereby be stirred up to make out after Christ, by whom thou maist escape the wrath to come. Now whilest Christ is Preached to thee in the Ministry o the Gospel, mercy and salvation is offered, and now if ever is the time to accept it. Oh therefore that now, even now in this thy time and day of grace, thou wouldst know the things that belong to thy peace; that thou wouldst now resolve for Christ, resolve for holiness; and henceforth bid adieu to all thy vain and sensual wayes which are hastily carrying thee down to that place of darkness, from whence there is no redemption.

CHAP. VI.

Shewing the miserable and dreadful condition of the Unregenerate after the day of Judgment.

HAving shewed you the miserable estate of the unregenerate at the day of Judgment. I shall proceed to shew you *their dreadful estate after the day of Judgment*; Which in general is *most cursed*, and therefore saith our Saviour unto them, *Depart from me ye cursed.* That cursed estate is manifest,

1. *By privation of all felicity.*
2. *By subjection to all misery.* Which misery is set out;
1. *By sundry resemblances.*
2. *By the place where they abide.*
3. *By the perpetuity thereof.*

Of these in their order.

I. The miserable and cursed estate of the unregenerate consists in *their privation of all that happiness which believers do enjoy in the presence of God, in whose presence their is fulness of joy, and at whose right hand their are pleasures for evermore.* Were there no *positive* sensible misery, this *privation* of Gods presence were enough (if they understood it) to make the damneds future estate most accursed, to make hell to be hell without any other fire. For as fulness of joy and pleasure is had by the enjoying of Gods presence; so fulness of grief and sorrow doth possess the hearts of all those who are deprived thereof. Couldst thou but for one moment be wrapt up into Heaven, and see a glimpse of the infinite glory which God hath prepared for all that love and fear him thou wouldst soon acknowledge as much.

II. Besides this *privation of felicity*, there is a *subjection to misery*. Besides *the pain of loss*, there is a *pain of sense*, which

he damned endure; which is in it self intolerable, and uncon-eivable. All pains and torments, all racks and tortures what-ever, which men are capable of suffering here, are but *sparks* n comparison of the *flames of Gods wrath in hell*; where there is rment without ease, sorrow without solace, darkness without ght, horror without comfort, justice without mercy, wrath ithout pity, misery without end. *There are no sorrows like to the rrows of the damned, wherewith the Lord afflicteth them in the day f his fierce wrath.*

Oh! what weeping and wailing? what sighing and groaning? hat cursing and banning will there then be heard?

The extremity of the torments of hell further appeareth in his, *that they are universal.* Not only this or that part of thy bo-y shall be tortured and tormented, but every part and member hereof. As all have joined in sin, so must they all partake of he torment.

The pain which men here endure is for the most part *partic-ular*, some pained in their *head*, some in their *back*, and some n their *feet*. And some of these pains are ofttimes so extream, as hou wouldst not willingly undergo them to gain a world. But or a man to be tortured and tormented in every part and mem-er of his body at once, must needs be very grievous, which is he condition of all the damned in hell.

Oh sinner, in all temptations unto sin, consider the fearful issue nd effect thereof; and though it seem never so delightful and a-greeable to thy natural humour, yet ask, *But what comes after?* et the dreadful consequence thereof, which (without true nd unfeigned repentance) is no less than eternal fire, deterr hee from the same. Ah sinner, sinner, when thou art bathing hy soul by the fire of lust, consider how for the same thou maist urn in the everlasting flames of hell. And this may be a special eans to kill that lust which will otherwise kill thy soul. Want f consideration of the fearful issue and effects of sin is uestionless the cause of so much sin and wickedness in the World.

III. The misery of the damned is set forth in Scripture by sun-ry resemblances, as,

1. *Torment.* Luke 16. 23. *And in hell the rich man lift up his eyes, be-ng in torment.* Now torment is an extremity of pain, whereof man is very sensible, and which is highly grievous unto him. Take the pains of all diseases incident to our nature, as *stone*, *out*, *chollick*, *cramp*, or what other can be named. Add also hereunto all the most exquisite tortures that cruel men have in-icted upon others, as *rack*, *strapado*, *boiling in lead*, *pulling the esh from the bones with hot pinsers*, and such like. Add also

hereunto

hereunto all the anguish, horrour and terrour, that ever a man felt in his soul, mind and conscience; let all these be joined together, they are but a *flea bite* in comparison of *hell-torments*. The reason is evident, because all the sore mentioned torments here endured, may stand with Gods love, and are often inflicted on his dear children. But that torment is a fruit of his wrath, wherein he sets himself to make the sinner feel the weight of his indignation.

O foolish sinner, thy pleasures are tormenting pleasures; thy gains, are tormenting gains. Now thou drinkest the sweet but beware, whatever they are in thy mouth, they are torment in the belly. Buy not an hours ease, or pleasure, at the price of an eternity of torment.

2. Another resemblance whereby the misery of the damned is set forth, is *Fire*, as *Matth.* 18. 9. This of all other metaphors is most frequently used, and of all others it is the fittest. For *fire* is the fiercest kind of torment that is, and the most intolerable. Great question is made about the kind of it, *Whether the fire of hell be material and corporeal fire, or no*. Surely 'tis such a fire as shall torment both body and soul, and that much more intolerably than any fire here below. *Brimstone* mingled with fire, makes it burn more fiercely; therefore *Brimstone* is oft added to hell-fire to aggravate the torment thereof. Yea it is said *Rev.* 20. 10. to be *a Lake of fire and brimstone*, which implyeth a great quantity thereof, to make it the hotter.

Fire here below useth to burn most fiercely in a *furnace*, where it is kept in. Therefore *hell* is said to be a *furnace*, and that *flaming fire*, Matth. 13. 42. The Furnace into which the three Children were cast, was exceding fierce, being made seven times hotter than it was wont to be. But how fierce and dreadful will this Furnace be, whose fire is unspeakably hotter than that was at the hotest? *Oh who is able to dwell in this devouring fire? who amongst us shall dwell in those everlasting burnings?* There was a fearful crying and shrieking when the Lord sent a deluge of water to drown the old World, how did the poor creatures run up and down for shelter in that deluge? Oh but what bitter crying and shrieking will there be in hell? *When a fiery stream shall goe out from the throne of God*, and poor damned creatures shall run hither, and thither, and not get a drop of Water to cool their scorched tongues.

Ah sinner, sinner, how canst thou but quake and tremble at the thought of this fire? at which the very Devils do quake and tremble. Suppose thou wert condemned to be cast (as many of the Martyrs were) into a boyling Caldron, or flaming fire? oh how dreadful and terrible would the apprehension thereof be

um

nto thee? and how wouldst thou cry and roar through the xtremiy of the torment? But alas, what is a boyling Caldron that boyling Sea of fire and brimstone? And what is a aming fire of Wood and Coal here, to the fire of hell kept higheſt flame by the breath of Gods wrath? Surely this as r ſurpaſſeth that in heat, as our Chimney fire doth exceed the e painted on the Wall.

This methinks ſhould ſowr the pleaſure of all thy ſinful luſts, nd provoke thee forthwith to ſet upon that ſtricter courſe of fe, that more ſerious circumſpect conſcientious walking, hereby thou maiſt eſcape theſe heavy things.

Ah ſinner, look about thee while it is called to day, run over Chriſt, lay hold on his righteouſneſs, ſtoop to his Scepter, g of God that whatſoever he deny thee, he would not deny s Son to thee, by whom alone thou canſt be freed from this rmenting fire. Otherwiſe woe and alas that ever thou wert rn.

But oh how wonderfully prodigal are we generally of our uls! when that for the vile things here below we are ſo ready proſtitute them to the luſt of Satan, and to expoſe them to e torments of hell-fire. Whereas alas, *what is it to gain the orld, and to loſe our Souls*? What, to ſpend our days in mirth nd jollity, and in a moment to be caſt into hell? It is eaſie for a cure unbelieving ſoul to read and hear of this fire. But woe nd ten thouſand woes to all ſuch who ſhall feel and endure, nd prove by their experience how hot it is.

IV. The miſery of the damned is likewiſe ſet forth in Scri-ture, by the *perpetuity*, and *eternity* of their torment. *Their orm dyeth not, and their fire is not quenched*, but continueth to rn without end. And therefore is called *unquenchable fire*, *everlaſting fire*. As the *Salamander* is ſaid to live in the fire; ſhall the wicked live for ever in the fire of hell. Though ey ſeek for death, yet they ſhall not find it; though they be ways burning, yet they ſhall not be conſumed. Which makes e miſery of the damned in hell moſt exquiſitely miſerable.

Men in miſery comfort themſelves with hope of an end. The *iſoner* with hope of Goal delivery; the *Gally-ſlave* with pe of a ranſome; only the poor wretches in hell have no pe of freedom and liberty at all; they are as far from an end their torments, as at the firſt beginning and entrance there-to.

If their might be an end of their torments, though it ſhould after ſo many millions of years, as there are Sands on the a-ſhore, or Stars in the Firmament, it would be ſome mfort to thoſe who endure them. But *Eternity* is the very

very hell of hells, and that which moſt of all breaks the ver hearts of the damned. The preſent ſenſe of pain being not ſ grievous to the damned, as it is to think that after thouſands yea thouſand thouſands of years, they ſhall be as far eithe from end or from eaſe, as they were the firſt hour of their fallin into it.

Ah ſinner, thou art not now able to endure the ſudden ſcor of a fire, nor to hold one of thy fingers over the flame of Candle for a quarter of an hour. How wilt thou then endure t lye in a fiery flaming Furnace, not only an hour, or a day, b years, yea millions of years? What heart can think of th without horror and amazement?

Thou ſinnedſt in *thine eternity*, and therefore muſt ſuffer in G *eternity*. Thou ſinnedſt againſt an infinite God, deſpiſing his i finite grace and mercy, and the infinite merits of Chriſt, a wouldſt have drawn out thy ſin to the length of eternity; a therefore muſt ſuffer an infinite, eternal puniſhment. Thou nev heartily repentedſt of thy ſins, and therefore God will never r pent him of thy ſufferings. This is the day of *Gods long-ſuff ing*, and that will be the day of *thy long-ſuffering*, when th ſhalt *ſuffer long* for thine abuſing *the long-ſuffering of God*.

Ah ſinner, ſinner, what ſtupidity hath ſeized on thee t thou ſhouldſt be lyable to *eternal* torments in hell, and yet live careleſly and prophanely, as if it did no way at all concern the Know for certain, that though thou doſt not as yet feel theſe t ments, yet thou art every moment ſubject, and haſting the unto. A cloud of fire and brimſtone hangeth over thine he and the Lord knoweth, how ſuddenly it may fall upon thee. is certainly decreed in heaven, that if thou turn not here fr thy ſins unto God, by true and unfeigned repentance, and t over a new leaf, leading a new courſe of life, thou ſhalt lye i lake of brimſtone to *all eternity*; and thou knoweſt not how ſ God may ſeal the warrant for thine execution.

Oh ſinner, that I could prevail with thee, once a day to ſi thy thoughts in a ſerious meditation of the Eternity of hell t ments. Certainly it would abate the heat of thy luſts, and t off the edge of thy love to thy moſt pleaſing vanities, and f thee in the eager purſuit of thy carnal pleaſures; For wou thou be content to run the hazard of ſuch torments for thy p ſent eaſe? of ſuch plagues for thy preſent pleaſures? of ſ an eternity for a few jocund hours? Oh when wilt thou aw from this folly?

Thou who now giveſt up thy ſelf to the gratifying of thy ful luſts, to the ſatisfying of thy brutiſh pleaſures, who art ſow daily to the fleſh, ſowing oaths, and curſes, and lyes, an

dulte

ulteries, &c. without conſidering what a bitter harveſt thou
alt have after ſuch a black ſeed-time: ſhould I but ask thee,
ow much pleaſure thou wouldſt take to lye but one day in ſuch
burning Furnace, as *Nebuchadnezzars* was, after it was heated
ven times more for the three Children? I dare boldly ſay, thou
ouldſt not lye therein one quarter of an hour for all the plea-
ures and riches in the World. How is it then, that for a little
eaſure, which endureth but for a moment, thou doſt ſo little
egard the lying in the Furnace of hell fire to all eternity?

In the fear of God therefore often think as of the *extremity*, ſo
f the *eternity* of hell-torments. Methinks the very thought
hereof ſhould forthwith call off the *drunkard* from following
e Ale-houſe with his vain companions: and the *ſwearer* from
king the name of God ſo often in vain: and the *voluptuous per-*
from his ſenſual delights, and wanton dalliances: and the
rldling from his immoderate ſeeking after earthly riches and
eaſures; and cauſe every of them out of hand to ſet upon ano-
er and a wiſer courſe, to mind the good of their immortal
uls, and bethink themſelves in earneſt how they might eſcape
e wrath to come, to caſt away ſin, to cry after mercy, to run
ver to Jeſus Chriſt, with their tongues, with their eyes, with
eir hearts full of prayers, *Lord ſave me or I periſh; Lord teach*
e what I muſt do to be ſaved. Lord pardon me, Lord turn me, Lord
nctifie me. Lord help me that I come not into this place of torment.
ut when will the folly of fools depart from them? Oh the ſtu-
ndious brutiſhneſs of this mad and ſenſual world! though
ey know theſe things, and have been forewarned of them,
t they have not the heart to fly from the wrath to come.

Thus much for the clearing aud ſetting forth of the firſt truth
be embraced towards the working of regeneration in mens
uls namely, *That every man in his ſtate of unregeneracy is in a miſer-*
le and dreadful condition. Wherein I have the longer inſiſted, that
ereby I might ſtartle and awaken unregenerate men out of
eir carnal ſecurity, unto a lively ſenſe and apprehenſion of the
readful danger they are in, ſo long as they live and lye in their
regenerate eſtate; and ſo countermine the great deſign of the
evil againſt their ſouls, which is to keep them blindfold and
norant of their wretched miſerable ſtate, by perſwading them
eir condition is as good and ſafe as the beſt. For certainly
ere they but ſenſible of their preſent condition, how they
ere loſt and undone for ever, if they ſhould dye in their na-
ral and unregenerate eſtate, the Devil with all his skill and
nning would be hard put to it to perſwade them to live ano-
er day therein, leſt they ſhould ſuddenly be ſnatch'd away to
ll: would they then turn ſuch a deaf ear to the Voice of the
Goſpel?

Gospel? would they then make such excuses, and make such delays when Christ calls them to repentance? *I cannot be at the pains, I cannot bear the labour and the sorrow of a penitent life. I cannot part with mine ease, my pleasures, my friends and companions, at least, not yet awhile.* Oh the sense of an hell would silence all such excuses, and shake off all such delays. To day, to day, O my soul hearken to thy Lord, lest it be too late by to morrow.

Now stand sinner, stand and pause awhile on what hath been hitherto spoken. Look back and consider, Is this thy state? Is this thy portion which hath hithetro been described? Art thou a sinner, a wilful and impenitent sinner, and doth not all this belong to thee? search the Scriptures, believe the Scriptures, and then say if this be not the place of them that know not God, and obey not the Gospel of Christ. But what saist thou, is it good for thee to be here? Is this a state to acquiesce in? to be at ease and secure, to be so merry and jolly in? Is this the state thou art so loth to be delivered from? Dost thou hang over the burning furnace by the small thread of thy life, which as soon as it is snap'd off, thou tumblest headlong into this bottomless gulf; and dost thou scoff and scorn at the poor Ministers and Embassadours of Christ that come to thee only to snatch thy soul out of this amazing danger?

But hearken sinner, wilt thou escape? wilt thou be redeemed? wilt thou be delivered from all this? would he be a messenger of good tydings, wouldst thou bid him welcome that should bring thee news of redemption from all this? why, is there any hope of that? hope of deliverance, hope of salvation? what for such a sinner, what from so great destruction? what is there any hope for such a great sinner? such an hardened sinner, such an old sinner, that hath even one foot already in hell? why wilt thou hearken? consider, consider, what shall further be spoken, and thou shalt see that there is yet *hope for thee*, even *for thee*, concerning this thing; as great as thy sins are, as great as thy danger is, if thou wilt yet hearken, there is hope that thou mai be saved.

CHAP. VII.

Sheweth that there is hope of Mercy for the worst of Sinners.

H. ANother truth to be embraced in order to thy Regeneration, is this, *That there is hope of mercy for the greatest sinner.* Though the condition of men in their state of unregenerac

be very *deplorable*, yet it is not *deſperate*; there is hope of mercy for the worſt of them, which will appear from a due conſideration,

1. *Of Gods willingneſs to ſave the worſt of ſinners.*
2. *Of the all-ſufficiency of Chriſts Sacrifice.*
3. *Of Chriſts readineſs to embrace all poor ſinners, who will but come unto him, and receive him upon the terms of the Goſpel.*

1. *Gods willingneſs to ſave the worſt of ſinners, appeareth from his free offer and tender of Chriſt to all who will but receive him by the hand of faith*; as none are named, ſo none are excluded. The Angel that brought from Heaven the tydings of Chriſts birth, ſaith, that it was *for all people*, *Behold*, ſaith he, *I bring you tydings of great joy, which ſhall be to all people*, Luke 2. 10. There being no ſtate or condition of men which God hath excluded from Salvation by Chriſt, which doth clearly evidence his willingneſs to ſave poor ſinners.

Oh ſinner, ſeeing God doth freely offer Chriſt to all, without exception of any, do not thou except thy ſelf, limit not where God hath not limited; ſay not I am unworthy, or my ſins are many and heynous, cloathed with many aggravating circumſtances; but ſtir up thy ſelf to adventure thy ſoul on Chriſt, upon the general offer of him in the Goſpel. The firſt work of faith in many hath been to adventure their ſouls on Chriſt upon the free offer of him to all indefinitely. Do thou in like manner adventure to caſt thy ſelf upon the free grace of God in Chriſt, with reſolution to abandon thy luſts for the time to come, and to take Chriſt for thy Lord and Husband, as well as for thy Prieſt and Saviour. This is that which God requireth: and if he hath perſwaded thine heart to this, it is a good ſign that mercy is intended for thee.

2. *His willingneſs further appeareth by his ſending Miniſters as his Ambaſſadors unto poor ſinners, upon terms of peace and reconciliation*, as the Apoſtle expreſſeth in 2 Cor. 5. 20. *We are Ambaſſadours to beſeech you to be reconciled to God.* As if he had ſaid, We are commanded by the Lord our Maſter, to offer you terms of peace and reconciliation, to proffer you peace and pardon, if you will heartily turn from your ſins unto God. We are ſent as Ambaſſadours to acquaint you, what Chriſt hath done and ſuffered for your redemption, how he hath fulfilled the Law for you, and offered up his life as a Sacrifice and ſatisfaction to Gods juſtice for your ſins, and how you may be happy for ever, if you will reſt upon Chriſts perfect righteouſneſs and all-ſufficient Sacrifice for life and ſalvation, and give up your ſelves unto him, to ſerve and obey his laws and commandments. I do here therefore as Gods Ambaſſadour, in his name, proclaim to

the worſt of you, to the greateſt and oldeſt ſinner; that you may have mercy and Salvation, if you will abandon your luſts and cloſe with Jeſus Chriſt, upon the terms of the Goſpel, receiving him for your *King*, *Prieſt* and *Prophet*.

3. *God's willingneſs doth likewiſe appear from the greatneſs of his patience in bearing with ſinners.* For the Lord having uſed all means for the converſion of poor ſinners, he waits with much patience and long-ſuffering for their repentance; to ſee whether they will turn from their ſins unto him or no. He waits upon the Swearer, the Drunkard, the Whoremaſter, the covetous Worldling day after day, week after week, year after year, crying after them, Oh when wilt thou leave thy Swearing, thy Drinking, thy Whoring, thy Covetouſneſs, and the like? And when will thy prophane heart be ſanctified? Oh ſinner, who art now grown old in ſin, how long hath the Lord waited on thee! for ſhame, let him wait no longer, but turn thee, turn thee from thy wicked ways and courſes, that thou maiſt receive mercies from him. This patience of God towards ſinners, muſt needs evidence his willingneſs to have them ſaved. For if he had not been willing, he would have cut them off long ago, and have dealt with them as he did with the Devils, who had no ſooner ſinned, but he clapt his chains upon them, and ſtill reſerves them to the great day in chains of darkneſs.

II. That there is hope of mercy for the worſt of ſinners, appeareth *from the all-ſufficiency of Chriſts Sacrifice offered upon the Croſs and the fulneſs of ſatisfaction that was thereby made to the juſtice of God for the ſins of the whole World.* So much the Apoſtle expreſſeth, where he ſaith, *He is able to ſave them to the uttermoſt, that come unto God by him.* The word tranſlated, *uttermoſt*, is of very large extent, it extends ſo far that we cannot look beyond it, no not in our thoughts; for let a man imagine his caſe to be never ſo deſperate, his ſins to be never ſo many and heynous, yet Chriſt by his death is able to ſave him from them all.

And therefore this we muſt lay as a foundation-truth, that *Chriſts Sacrifice was a full ſatisfaction to the juſtice of his Father for the ſins of the World*; it being the Sacrifice of the Son of God, even of him who was God as well as man. For this is that which added an infinite value to what Chriſt did and ſuffered for our redemption, that it was the obedience and the ſufferings of the Son of God, of him who was God equal with the Father; whereupon the *blood of Chriſt*, whereby we are redeemed is called 1 Pet. 1, 19. *Precious blood*; being of infinite price and merit able to countervail and anſwer for all our ſins, and to free us from the puniſhment due unto us for the ſame.

Labour therefore to get thine heart truly ſatisfied in the ſufficien-

sufficiency of Christs Sacrifice, that his death was a full satisfaction to Gods justice for thy sins; for otherwise when either thy conscience or the Devil begin to aggravate thy sins, and to set before thee the number and the heynousnes of them, thou wilt be at a loss, and even ready to sit down in despair; whereas if thou didst clearly apprehend what a full satisfaction the death of Christ was to Gods justice for all thy sins, thou wouldst not fear what either thy conscience or the Devil could object against thee. Beloved, the case between God and us and our Saviour Jesus Christ, is not much unlike the case of a *Creditor*, a *Debtor*, and a *Surety*. Though the debtor be altogether unable to satisfie his debt, or to contribute any thing thereunto; yet if his Surety have fully discharged the debt, and cancelled the bond, the debtor is safe enough from imprisonment, or danger of arrest. In like manner though we were much indebted unto God, and were no way able to make the least satisfaction for our sins; yet seeing our Surety Jesus Christ hath taken upon him the debt of our sins, and fully satisfied Gods justice for the same, by offering up his own life as an all-sufficient Sacrifice upon the Cross, we shall not need to fear the accusations of Conscience, or of carnal reason, or of all the Devils in hell, if we do apply the merits of Christs death unto our own souls comfort.

III. That there is hope of mercy for the worst of sinners, appeareth from *Christs Willingness to receive and embrace all poor sinners who will but come unto him, and receive him upon the terms of the Gospel.*

1. *Christs Willingness appeareth from his frequent personal invitations of all sorts of sinners, even the worst to come unto him for life and salvation, as* Matth. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* In which we find no exception either of persons or sins; but whosoever thou art, rich or poor, male or female; how many and heynous soever thy sins are, if thou art but sensible of them, thou art invited to go unto Jesus Christ, and to cast thy self, and the burden of thy sins upon him.

And Rev. 22. 17. *Let him that is a thirst come. And whoever will, let him take the water of life freely*; That is, in whomsoever there is but an earnest will, and longing desire to partake of Christ, and of the benefits of his death and passion, they are invited to come unto him. Now these gracious invitations of Jesus Christ unto poor thirsty sinners to come unto him, that their souls might live, must needs argue his incomparable willingness to have them saved.

2. Christs Willingness appeareth from his end of coming into

the World, which was to save poor lost sinners. He came from Heaven to earth for this very end, that he might send us from earth to Heaven. The Son of God became the son of man, that we the sons of men might become the sons of God. Certainly that Christ should come out of Heaven, to keep us out of hell, that he should uncrown himself to Crown us, must needs argue a wonderful willingness in him to have poor sinners saved.

3. *Christs Willingness appeareth by his rejecting of none who sincerely go unto him though never so weak and worthless in themselves.* Never did any sinner go to him, but he accepted of him, as himself expresseth, *All that the Father giveth me, shall come to me, and him that cometh unto me, I will in no wise cast out*; but receive him to mercy. Hath Christ promised this, and will he not be as good as his Word? Did he ever break his word with any poor soul, though never so unworthy? Did he ever cast away any who came unto him? And is he not *the same yesterday, to day, and for ever*?

Go sinner, fear not, go upon the credit of this word, which he hath spoken, *I will in no wise cast them out*. Though the Devil say go not; though thy misgiving heart say, go not, he will not regard thee, he will never look on such a vile wretch, he will cast thee out; yet since he hath said, *He will not*, go and thou shalt find mercy.

Thus have I by several demonstrations proved, as *God the Fathers willingness to save the worst of sinners*; So *Christs readiness to embrace all poor sinners who will but come unto him for life and salvation*; And oh that the consideration thereof would melt thine heart into tears of unfeigned sorrow for thy sins past, and stir thee up to turn from them unto God by hearty repentance, and to close with Jesus Christ upon the terms of the Gospel, O that I could prevail with thee, as to give a bill of divorce to thy lusts and corruptions, so to give up thy self unto Christ, and to adventure thy soul upon him, resting upon his perfect righteousness, and all-sufficient Sacrifice for the pardon of thy sin here, and for eternal life and salvation hereafter! If Christ be so willing to receive thee, why shouldst not thou be willing to go unto him, and that with confidence of acceptance? Salvation is this day offered unto thee, the golden Scepter is held out unto thee, Oh stretch forth the hand of faith to lay hold and embrace the Lord Jesus Christ; so shalt thou be happy to all eternity. *For whosoever believeth in Jesus Christ shall not perish, but have everlasting life. Thus much of the truths to be embraced in order to your Regeneration.*

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CHAP. VIII.

Sheweth the Duties to be practised in order to your Regeneration.

HAving shewed you the *truths* to be embraced in order to your Regeneration; I come now to the *Duties* on your part to be practised, and performed.

I. From the consideration of the dreadfulness of thy condition, so long as thou continuest in thine unregenerate estate, and of the hope thou hast of a blessed change; *stir up in thy self an earnest, longing, restless desire after the new birth*, that thou maist in truth say, *O that I were Regenerate and born anew! Oh that the Image of the Devil might be razed out, and the Image of God imprinted in me! O that a blessed change were wrought in my soul, a change from nature to grace, from darkness to light, from the Kingdom of Satan to the Kingdom of the Lord Jesus! Oh that I might become a new creature, renewed throughout, in all the faculties of my soul, and all the parts of my body.*

And know for thy comfort, if thou canst find any such longing desire in thy soul, thou art not far from this new birth, from the work of Regeneration in thy soul. For this longing desire after this new birth, will put thee upon the use of all ordinances and means God hath sanctified for the attaining thereof.

II. *Labour to get thine heart deeply and throughly affected with a sense of thy miserable condition by nature.* It is not sufficient to know thy condition to be sad and deplorable so long as thou continuest in thine unregenerate estate: but thy care and endeavour must be to get thine heart throughly affected therewith. *Which will stir thee up to seek after Jesus Christ for help and deliverance.* As the *man slayer* under the Law, being pursued by the avenger of blood, betook himself to *a City of refuge* for shelter and defence. So the poor sinner pursued by the Hue and Cry of his sins, betakes himself unto Jesus Christ, who is a true City of refuge to all who fly unto him. Yea the more sensible any man is of his misery by sin, the more will he hasten after Jesus Christ. And certainly one special reason why Christ is so little sought after by many; and his gracious invitations so slighted and neglected, is because they are not sensible of the woful plight and condition wherein they are by nature.

Q. If any shall ask, how may I get my heart deeply affected with a sense of my miserable condition by nature?

A. 1. *Steep thy thoughts frequently in a serious meditation of thy*

ſad and deplorable condition, ſo long as thou continueſt in thine unregenerate eſtate. How thou art no better than a ſervant to ſin, and a ſlave to thy luſts, under the bondage and command of Satan, doing his drudgery; yea and under the curſe of God, and guilt of all thy ſins; and lyable to all ſorts of Judgments, both *temporal, ſpiritual* and *eternal.* Conſider likewiſe the miſeries which will accompany thee at thy death, and after thy death, even at the day of Judgment, and after the day of Judgment, when thou ſhalt not only be deprived of all happineſs, but expoſed to ſuch miſeries, as neither the tongue of man can expreſs, nor the heart of man conceive, and that to all eternity, if thou dieſt in thy unregenerate eſtate. Ah ſinner, if thou wouldſt but frequently chew this bitter pill, it would not only purge thee of thy ſinful corruptions and noyſome humours, which now are prædominant in thee, but likewiſe exceedingly make to thy ſpiritual health and welfare.

2. *Be earneſt with God in prayer that by his ſpirit he would convince thee of thy miſerable condition by nature, and make thee truly and throughly ſenſible thereof.*

III. *Labour to be truly humbled for thy ſins as the cauſe of thy preſent ſad condition.* Its not ſufficient to get thine heart in ſome meaſure affected with the ſenſe thereof, but thy care muſt likewiſe be to get thine heart into an humbled and broken frame for the ſame. To this end,

1. *Look back into thy life, and call to mind as many of thy ſins as poſſibly thou canſt*; the ſins of thy youth, as well as of thy riper years; thy ſins of omiſſion as well as thy ſins of commiſſion; yea the ſins of thy holy ſervices. Eſpecially call to mind the greateſt and groſſeſt of thy ſins, though they were committed long ago.

2. *Conſider together with the number, the heynouſneſs of thy ſins.* To this end call to mind the aggravating circumſtances of them, as how thou haſt ſinned againſt the motions of Gods ſpirit, the admonitions of his Miniſters, the checks of thine own conſcience, againſt the light of nature, againſt the patience and long-ſuffering of God, which ſhould have led thee to repentance.

3. *Seriouſly conſider the fearful threatnings againſt ſin and ſinners,* which are all judgments and plagues here, and eternal death and condemnation hereafter; and apply them to thy ſelf, reaſoning thus, *If the leaſt tranſgreſſion of the law deſerveth the curſe of God, yea all judgments and plagues here, and eternal condemnation hereafter; then how many curſes and plagues? what and how great condemnation have I deſerved? who have committed ſins innumerable for number, and heynous in their quality.* And withall conſider the truth and faithfulneſs of God in making good his *threatnings* as well as his *promiſes.*

4. *Be*

4. *Beg this great Mercy of an humbled heart from God.* For it is he who muſt ſtrike our ſtony hearts, theſe hard Rocks of ours, before they can yield any water of true repentance; and that thy prayer may be the more prevalent, plead the gracious promiſe of God, *to take away the ſtony heart out of thy fleſh, and to give thee an heart of fleſh.*

IV. *Reſolve to give a preſent bill of divorce to all thy ſinful luſts and pleaſures, utterly to renounce and forſake thine old ſinful courſe of life, and to ſet upon a new courſe, to ſerve God in holineſs and righteouſneſs all the remaining part of thy life.* It's vain for thee to lament and bewail thy paſt ſins, if thou wilt not give over thy ſinning trade. For as the Apoſtle adviſeth, Thou muſt firſt *put off the old man with his corrupt luſts, before thou put on the new man.* Thou therefore who haſt accuſtomed thy ſelf, to ſwearing and curſing, to whoring and drinking, to ſcoffing and railing againſt the people of God, reſolve to ſwear and curſe no more, to whore and drink no more, to ſcoff and rail no more: but caſt them away with deteſtation, avoiding the places and occaſions of theſe ſins. For it is a vain thing to think thy ſelf ſtrong enough to abſtain from any ſin, when thou canſt not withdraw thy ſelf from the occaſions thereof.

Ah ſinner, if thou haſt any regard to thy precious ſoul, it will be thy wiſdom ſpeedily to reſolve to leave thine old courſe of life, and to turn over a new leaf. Think not of peace with God, whileſt thou art at peace with ſin. Think not that thine old ſcores are croſſed, whileſt thou art ſo freely ſcoring up a new. Deceive not thy ſelf, thy divorce from ſin, and thy marriage with Chriſt muſt be both on the ſame day. And count not thy ſelf divorced, till thou and thy ſins be parted. Reſolve this day to have done with thy old wayes for ever. At once give Chriſt his welcome, and thy luſts their farewell.

1. *Be ſure thou do not ground thy reſolutions upon any confidence in thine own ſtrength, but in the ſtrength of Jeſus Chriſt*; without whoſe aſſiſtance thou canſt do nothing.

2. *Back thy reſolutions with Prayer.* As thou doſt reſolve in the grace and ſtrength of God to abandon thy luſts, to forſake thy former wicked and ungodly courſe of life; ſo be earneſt with God in prayer for power and ſtrength againſt the power and ſtrength of ſin. For as it is Gods power by which alone thou canſt keep down the power of thy luſts, ſo prayer is the means ſanctified for the obtaining thereof. Oh therefore pray, and pray earneſtly, yea add faſting to thy prayers. For old ſins to which thou haſt been long accuſtomed, are like thoſe Devils which poſſeſſed the man from his youth, which could not be caſt out without faſting and prayer.

3. *Second thy Prayers with thy diligence and faithful endeavours, striving against thy lusts and corruptions, though never so sweet and dear unto thee.*

4. *Frequently call to mind the resolutions thou hast made of a speedy and through reformation,* which will be an especial means to keep them fresh in memory, and a fresh remembrance of them will stir thee up to a conscionable performance of them.

5. *Often renew thy resolutions.* It is not sufficient frequently to *review thy resolutions,* but thou must likewise frequently *renew them.* For a resolution renewed is as new made, and thereby becometh fresh and vigorous. And truly there is great power in a resolution, when it is fresh upon the heart; new cords are strong.

V. *Having resolved to give a bill of divorce to thy sinful lusts and pleasures, make choice of Christ for thy Lord and Husband, as well as for thy Priest and Saviour.* Take him as the *Bride* doth her *Bridegroom* for better for worse, for richer and poorer, with his cross as well as with his Crown; resign and give up thy self unto Christ to be ruled and governed, ordered and disposed in all things by him: and resolve as to cast thy self at the feet of Christ in subjection to him, so to cast thy self into the arms of Christ, and upon his shoulder, for Salvation from him: adventure thy soul upon him, rest upon his perfect righteousness, and all-sufficient Sacrifice for the pardon of thy sins here, and for eternal life and Salvation hereafter.

Let the consideration of those many melting invitations of Jesus Christ unto poor sinners to come unto him, stir thee up to go unto him, to cast thy self into the merciful and meritorious arms and embracements of thy Crucified Saviour, to throw thy self upon his grace and mercy. As God hath laid thy *help* upon him, so do thou lay thy *hope* upon him, both for the pardon of thy sins past, and for power against sin for the time to come, for grace here, and glory hereafter, saying, *if I perish, I will perish in the arms of Jesus Christ.* And if thou canst bring up thine heart to this, then is the match made between Christ and thy soul; so that thou maist with confidence say, *Christ is mine and I am his.*

And oh what a joyful day will this be unto thee? In this consisteth thy new birth, and work of Regeneration, whereby thou art become a new creature. This day is salvation come into thy heart; All other things are but preparatives unto this.

Though thou hast hitherto been a great sinner, yet if now thou wilt abandon thy sins, and thus embrace Jesus Christ, thou shalt have him *given to thee,* and all thy sins freely *forgiven thee.* Oh why wilt thou neglect so great salvation

vation? Oh do not deferr the doing it one day longer. But to day, even now that Christ is freely offered unto thee, resolve to receive him.

And be not discouraged out of fear, that because thou hast so long refused to choose and embrace Jesus Christ, therefore now the time is past. But know that so long as the Lord continueth calling, and inviting thee by his Word and Spirit, so long the day of grace lasteth. The golden Scepter is this day held forth unto thee: Christ and Salvation are now offered unto thee: O therefore embrace him by faith; which if thou refusest to do, know assuredly that everlasting fire prepared for the Devils, will be thy portion to all eternity. For as our Saviour speaketh, Joh. 3. 19. *This is the condemnation*, even the soarest and surest condemnation, *that light is come into the World*, that Jesus Christ, and salvation by him is offered in the Gospel, *and yet men love darkness more than light*, preferring their deeds of darkness, their sinful sensual wayes before the Lord of life, who is the light of the World. Oh that any should be so foolish and unwise, as to choose darkness rather than light, and death rather than life!

CHAP. IX.

Other means on our part to be performed for attaining of Regeneration.

VI. WIth *patience wait upon Christ in the use of his Ordinances*, especially the *Word* and *Prayer*.

1. *Frequent the Ministry of the Word, where the Spirit of God useth to breath.* The Spirit is the principal worker of this great work. And the Ministry of the Word is the ordinary Means and instrument, which the spirit of God useth for the effecting hereof. The spirit of God breaths not in an *Alehouse*, or in a *Tavern*, or *Play house*, but in the Ministry of the Word. Whereupon the Apostle *Paul* calls it, Phil. 2. 16. *The Word of life*, by which our souls are quickened: And the Apostle *Peter*, *the seed of Regeneration*, by which we are new born, 1 Pet. 1. 23.

And for thine encouragement thereunto know, that *as dead a soul as thine*, hath been quickened by the spirit of God, as it hath been attending upon the Ministry of the Word: *as hard an heart as thine* hath been softned: as *prophane an heart* hath been sanctified: *as carnal and corrupt an heart* hath been changed and renewed. And who knoweth, but while thou art tending upon God in his way, his spirit may breath upon thee, and so quicken

quicken thy dead heart, mollifie thine hard heart, ſanctifie thy prophane heart, yea renew and change thy totally corrupted and carnal heart, wherein conſiſteth the work of Regeneration.

Oh therefore frequent the Miniſtry of the Word, where the Spirit of Chriſt uſeth to move, yea and to breath a ſpirit of life into dead ſouls. Take all occaſions of hearing the Word both in ſeaſon and out of ſeaſon. Let nothing but neceſſity keep thee at home; for thou knoweſt not what Sermon may be moſt ſuitable to thy condition. And when thou heareſt, attend to it, as to a meſſage ſent from God concerning thine everlaſting ſalvation. And be often calling it to remembrance, whereby it will take the deeper impreſſion upon thine heart. And though for the preſent thou find not that benefit thou expecteſt, yet wait ſtill upon the Ordinance, The *lame man* who lay long at the Pool of *Bethesda*, at laſt was cured.

2. *Be much in reading the Word of God, and ſuch practical books as may help thee in underſtanding and applying it.* This muſt not thruſt out Preaching, yet it is an excellent means of grace in its own time and place, as very many have found by their own experience. For in the Scriptures there is a clear revelation of the way and means of Salvation by Jeſus Chriſt; therein is contained the Covenant of grace, and the Laws of Heaven according to which we muſt ſquare all our actions.

Oh ſinner, as thou deſireſt to partake of the new birth, and to be made partaker of the grace of God, be careful and conſcionable in reading the Scriptures. Spend not that time in reading of play-books and unprofitable pamphlets, which thou mighteſt ſpend in reading the Word, which is able to make thee wiſe unto Salvation: to this end carry it about thee as *Alexander* did *Homers Iliads for his fellow and companion in the Wars.* Oh that every one of us were ambitious of that commendation which *Euſebius* gives of St. *Origen, That he could repeat all the Scriptures at his fingers ends. Hiſtor. Eccleſ. lib. 6. cap. 2.*

3. *Pray unto God for the change of thine heart*; beg of him that he would be pleaſed by his ſpirit to regenerate thee, to plant his image in thy ſoul, that thou maiſt become a *new creature.* What the Apoſtle *James* ſaith of wiſdom is true of all *grace*, Jam. 1.5. *If any one lack it, let him ask it of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.*

Oh therefore beſeech him to open thine eyes, and ſhew thee how ſad and deplorable thy condition is, ſo long as thou continueſt in the ſtate of unregeneracy, that thou maiſt be truly ſenſible thereof; that he would ſhew thee the excellency and neceſſity of a new birth, that thine heart may be raiſed up in ſome earneſt, longing deſires after the ſame; that he would vouch-

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ſafe unto thee his Holy Spirit, which may quicken thy dead ſoul, and renew it after the image of God, in righteouſneſs and true holineſs. And in thy prayers plead the promiſe of God, Luk. 11. 13. *to give his Spirit to thoſe who ask him.*

That thy Prayers for a new birth may the better ſpeed. Be earneſt therein. Pray with all thine heart, and with all thy might, with the higheſt intention of affection. If thou wouldſt be a prevailing *Iſrael*, thou muſt be a wreſtling *Jacob*; wreſtle with God in prayer; for it is the fervent prayer only that is effectual.

Obj. But ſome are apt to object and ſay, how can I pray without the Spirit?

A. Put thy ſelf upon the duty of prayer, and who knoweth but thou maiſt ſoon feel and find the aſſiſtance of Gods ſpirit in the performance, though thou findeſt it not in the entrance of the duty. Go therefore unto God in prayer, ſpread before him thy wretched, miſerable ſtate and condition, plead thy miſerable neceſſity, the dreadfulneſs of thy preſent ſtate, how much better it had been that thou hadſt never been born, than not to be born again. And then waiting for the aſſiſtance of the Spirit, be earneſt and importunate with God, that he would not let thee live a day longer in thine Unregenerate ſtate, leſt death ſhould find thee therein, and then thou periſh everlaſtingly.

And to thine own Prayers call in the help of other mens prayers, beg of them that in their prayers they would be mindful of thee, and of thy condition; that they would be earneſt with God on thy behalf, that he would make thee a new creature by endowing thee with true, ſaving, ſanctifying graces. The *Jaylors* Converſion is ſet down as the Conſequent of the *Apoſtles* prayers. Not only their deliverance out of *his priſon*, but his deliverance out of the *Devils priſon*, is ſet down as a fruit of their prayers. To thine own prayers therefore, call in the help of other mens Prayers.

VII. *When either in hearing, reading, praying or at any other time, thou feelſt any motions of Gods ſpirit in thy ſoul and conſcience, make much of them, ſurrender up thy ſelf thereunto, preſently turn thoſe motions into reſolutions, and thoſe reſolutions into endeavours.* Let not the motions of Gods ſpirit be nipped in the bud, but nouriſh and cheriſh them, that they may bring forth good fruit.

Are they motions tending to the working in thee a loathing and abhorring of thy former ſinful luſts? ſecond thoſe motions with ſtrong reſolutions to leave and forſake them for the time to come, at leaſt ſo to ſtrive againſt them as they may not rule and reign in thee, as formerly they have done. Are they motions

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tending to the ſtirring thee up to any good duty omitted? O turn theſe motions into performances, and preſently fall upo the practice of thoſe duties, whether it be praying in thy cloſe or in thy Family, or ſuch like.

Hath the Spirit of God in a Sermon ſo convinced thee o ſome groſs, ſcandalous ſin, or ſins, that thou art pricked at th heart, and deeply humbled under the ſenſe and apprehenſio of them? Oh content not thy ſelf with ſome ſudden pangs o affection, but forthwith go into ſome ſecret place, and then take the advantage of thy preſent relenting frame of heart, fo the more free and full confeſſing of thy ſins unto God, and in gaging thy ſelf by a ſolemn covenant unto him to be mor watchful over thy ſelf, as againſt thy former leud and wicke courſes, ſo againſt the occaſions leading thereunto.

Ah ſinner, it will be thy Wiſdom carefully to obſerve, an diligently to improve all the motions and ſtirrings of Gods ſpir in thy ſoul and Conſcience, by ſeconding the work of his hol ſpirit in thee. Loſe not the Wind and Tide, the Wind may lay the Tide may turn, and where art thou then? 'twill be har Rowing againſt Wind or Tide. Thou little thinkeſt what ad vantage ſuch motions wiſely improved may be to thy ſoul; an what prejudice the ſlighting, and neglecting of them ma be unto thee: for ought thou knoweſt, thine eternal happine or miſery may depend upon the improving or ſlighting th ſame.

VIII. *Be much in the company of the godly, walk with them wh walk with God.* He that walketh with the wiſe, ſhall be mor wiſe: he that walketh with the humble, ſhall be more humble he that walketh with the holy, ſhall learn holineſs. As ther is no greater *hinderance* to the work of Chriſt, than the ſociety o the wicked; ſo there is no greater *furtherance* to it, than th ſociety of thoſe who fear God. For there is none will be ſo ready to pity and compaſſionate you, to counſel and direct yo in the way to Heaven, as theſe: none ſo ready to provoke an egg you on unto godlineſs, to encourage and chear you up whe you do well, and to reprove you when you do amiſs, as theſe none ſo ready to communicate their experiences to you, *O com ſay they, and we will tell you what the Lord hath don for our ſoul* So that in the company of the godly there is much good to b got; they being like Lanthorns which diſperſe their ligh round about.

Thus have I ſhewed you the Means on our part to be perform ed for the furthering the new birth, and the work of Regenera tion in your ſouls. And now give me leave to propound on Queſtion to you. *Are you reſolved with the grace and aſſiſtance o*

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God, ſpeedily to put your ſelves upon the practice of theſe Directions or no? If you think theſe things more than neceſſary, and are ready to ſay, What need ſo much ado, as if without ſo much hearing, ſo much reading, ſo much praying, and the like, there were no hope of Regeneration, and Salvation, you may then ſit down and take your eaſe. But know for certain, that without a conſcionable uſe of theſe Means, you are like to fall ſhort, as of Regeneration here, ſo of Salvation hereafter. For where God hath appointed Means, he doth not ordinarily work without them; and therefore if you will not uſe *Gods Means*, no wonder if you go without *his grace*.

Ah ſinners, I beſeech you for the ſake of your precious ſouls, do not wilfully refuſe to be happy, do not wittingly plunge your ſouls into everlaſting miſeries. Be willing to be happy, awaken your ſleepy, ſtir up your lazy hearts to be doing. Heaven is not gotten with a wiſh, everlaſting glory is worthy your utmoſt pains, and will not be gotten without it.

What ſay you, after all that hath been ſaid? Are you willing to be converted? to become new men, and to take up a new courſe? if you are not yet, when will you? Are you content to dye in your preſent ſtate? If you were now breathing out your laſt, and juſt paſſing into another World, would you not wiſh you had hearkened to counſel? Though thou wilt live the life, yet art thou content to dye the death of the obſtinate and hardened? Be not Brutes, and mad men. If Chriſt be beſt at death; if holineſs will be beſt at laſt; If you know and believe, that when you come to dye, you ſhall wiſh you had made Chriſt ſure: then ſure your ſtanding out againſt Chriſt now, your refuſing grace now, is the firſt-born of follies. O be wiſe, conſider what's before you; *Chriſt* and the *World*, *holineſs* and *ſin*; *life* and *death*, chooſe now for your ſelves; and if you will be adviſed, let your *this dayes choice* be the ſame, which you are reſolved ſhall be your *dying choice*. If you would not chooſe to dye in your ſins, to dye drunkards, to dye adulterers, to dye ſcoffers, to dye unbelievers, live not out this day in ſuch a dreadful ſtate.

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CHAP. X.

Several Objections of Carnal and Unregenerate men against the use of the forementioned Means, Answered.

HAving shewed the *Means*; I come now to *answer the Objections* which many carnal men pretend against the use of them in order to a new birth.

Obj. 1. Some are ready to object and say, These are indeed likely means, but they find neither strength, nor ability to set upon the practice of them.

A. *If thou wilt but put thy self upon the use of Means, thou dost not know what strength thou maist receive from God, and what may be the issue thereof.* While *Peter was Preaching*; *the holy Ghost fell on all them that heard the word*, Act. 10. 44. And for ought thou knowest, whilest thou art attending upon the Ministry of the Word, or praying unto God, the Holy Ghost may fall on thee; and make that Ordinance effectual for thy Regeneration and Salvation. And therefore put thy self upon the use of Means; wait at the Pool; thou knowest not how soon the Spirit may come and move upon thy soul. For God doth usually meet with those who seek him.

Obj. 2. I fear I am not elected, and therefore conceive it altogether fruitless for me to labour in the use of any means for this new birth. Oh could I be assured of my election, then should I with comfort and confidence labour after it.

A. 1. *Election is a secret thing and belongeth unto God*; according to that of *Moses*, Deut. 29. 29. *Secret things belong unto the Lord our God, but things which are revealed belong unto us.* And therefore trouble not thy self with Gods secret will, but follow his revealed will. Apply thy self seriously and cordially to the use of the means God hath sanctifyed for thy Regeneration; and from thence thou maist gain some comfortable evidence of thine election.

2. *Consider though it be the duty of every Christian to give all diligence to make his calling and election sure: yet no man can know, and be assured of his election, till he be Regenerated by the Spirit of God.* therefore the not knowing thine election should be so far from keeping thee off from applying thy self to the means of Regeneration, as it should rather be an argument to press thee thereunto; for by thy Regeneration thou maist know thine election. The eternal decrees of God are only made known *à posteriori* from their effects, one whereof is *Regeneration*: find this and thou needest not doubt of thine election.

Obj. 3

Obj. 3. Ah! I am too unworthy to partake of so great a mercy: there is nothing in me to move God to work grace in me, and therefore why should I trouble my self about it?

A. 1. *Consider Gods grace is every way so free, that the mercy which he vouchsafeth to any of his Creatures, is altogether of himself, and from himself.* He respecteth his own goodness, not our worthiness, in the mercies which he conferreth. If none shall obtain grace but the worthy, who then can be saved?

2. *Consider that no man before his* Regeneration *could ever find any worthiness in himself why he should partake of that mercy.* What was there in *Manasseth*? Or in *Zacheus*? Or in *Mary Magdalen*? Or in *Paul*; before their Conversion? Surely none at all. Nay there is never a child of God on earth, or in Heaven, but had as much personal unworthiness before his Regeneration, as thou now hast. Why then doth the sight and apprehension of thine unworthiness put thee out of all hope of obtaining the same?

2. *Consider that the sense of thine unworthiness is some degree of worthiness: yea it is the greatest worthiness thou canst attain unto.* And none ever found greater mercy from God, than they who have been most sensible of their unworthiness.

Obj. 4. Some object the number and the heynousness of their sins. Oh they are such vile and wretched sinners, having misspent the best of their time, the strength of their youth in the service of sin and Satan, and in gratifying their own carnal lusts and affections; and therefore cannot expect so great a mercy from God, as of a Son of *Belial* to be made a Son of *God*, by the work of Regeneration.

A. *Know for thy comfort, that God hath embraced with the arms of his free grace, as great and heynous sinners as thy self.* For hast thou been an *Idolater*, or *Murderer*? so was *Manasseh*, yet was he received to mercy. Hast thou been a blasphemer or a *Persecutor* of the Saints and servants of God? So was *Paul*, and yet he obtained mercy. Hast thou been a *Filthy, Unclean person*, wallowing and delighting like a Sow, in the filth of sin, and mire of sinful filthiness? So did *Mary Magdalen*, and many of the *Corinthians*; yet were they *washed with the blood of Jesus Christ, justified and sanctified.* Hast thou been an *Oppressor and Extortioner*, who hast got thine estate by over-reaching thy neighbours, and grinding the faces of the poor? So did *Matthew* and *Zacheus*, who yet found mercy. Why then is there not hope of mercy for thee? when grace hath embraced such great and heynous sinners.

Q. Wilt thou say, thou art a greater sinner than any of these forementioned?

A. 1.

A. 1. *This is scarce credible.* But suppose thy sins do exceed the proportion of any one thou canst find pardoned in Scripture! yet this were no just ground of despair: because the depth of Gods mercy was never yet fathomed, God never acted his mercy so far, but he is able to act it farther. Greater sinners, than ever yet were pardoned, may be pardoned. And therefore though thy sins were more and greater than the sins of others, yet there is hope of mercy for thee, unless by thine infidelity thou dost exclude thy self from the same.

Obj. 5. Others object, they fear their time and day of grace is past and gone, having long stood out, and rejected many offers of grace, and that it is now too late to seek after the grace of God.

A. *To this I answer that the slighting and rejecting the many offers of grace, is very sad, yea an heynous sin, which calls for thy deepest sorrow and humiliation.* This made our Saviour to weep over *Jerusalem*, because they neglected the day of their visitation. But yet know,

1. Christ hath several seasons of Conversion, and Regeneration; all come not in at the first hour of the day, nor at the sixth hour. Christ brings home some to himself in the latter end of their lives, who have all the former part slighted and rejected his gracious invitations.

2. If thou art heartily sorry for thy former refusals, and dost now unfeignedly desire to close with Christ, I may with confidence say, thy day of grace is not past. For those affections wrought in thee by the Spirit of God are gracious hints that he intends thee good, if yet thou wilt accept.

3. Thou who feareſt thy day of grace is past, know this, that if thou now findest in thy self a willingness to abandon thy former lusts and corruptions, and to become a new creature; to cast off the Devils service, and to become the servant of the Lord Jesus, thy day of grace is not past.

I speak not these things to encourage any to deferr, and put off their turning from their sins to a farther day, upon a presumption they shall have mercy at last. Beware of that madness. Thou that will not to day, thy soul may be in hell before to morrow. But I speak this to encourage old sinnners to a speedy turning. Old sinner, it is the last time with thee for ought thou knowest, thou art just come to thy *Now or Never*. And two things I would speak to thee.

1. It's a great doubt whether thou who hast stood it out so long wilt come in now, fear and tremble; few, very few of those that stand it out to the last hour, do come in at the last hour, yet,

2.

2. If thou wilt thou maiſt; if in this thy day, thy laſt day, thou wilt come in, thou ſhalt be ſaved.

CHAP. XI.

The Uſe of Exhortation unto the Regenerate.

HAving done with the firſt branch of the Uſe of Exhortation unto the Unregenerate; Come we now unto the ſecond which concerneth the Regenerate, and conſiſteth of divers heads;

I. *Admire and adore Gods ſpecial mercy and goodneſs in thy Regeneration.* Let thine heart be raviſhed with the conſideration of his love to thee in Chriſt Jeſus, that he ſhould pluck thee as a brand out of the fire, that he ſhould take thee into his ſpecial grace and favour, when he left many millions of Men and Women to periſh in their ſins; that he ſhould make thee an heir of Heaven, when he left ſo many to be fire-brands of hell; haſt not thou unſpeakable cauſe to ſit down and admire the freeneſs of Gods grace, and riches of his mercy towards thee? Surely nothing but free grace hath put this honour upon thee, and put ſuch a difference between thee and others. For what did God ſee more in thee than in others, to move him to ſet his ſpecial love on thee?

Oh caſt thine eyes round about thee, look upon thy neighbours, who live under the ſame Miniſtery, partake of the ſame Ordinances as thou doſt, and yet never felt the power and ſweetneſs of them in their ſouls. That the dew of his free grace ſhould fall upon thy ſoul, when the hearts of ſo many about thee ſhould be dry, not having one drop of that dew upon them; is not this a mercy to be admired? Oh conſider it, and adore it, and ſay, *Lord, how is it that thou ſhouldſt beſtow thy grace on me, and deny it to ſo many, who in many reſpects are better than I?*

II. A ſecond branch of the Uſe of Exhortation unto the Regenerate, is, *To be thankful unto God for this great mercy.* Admire the grace of God, and bleſs his name for ever. Art thou made alive? Is the life of God begotten in thee? And haſt thou evidence of it? O bleſs God whileſt thou haſt any being. Let thine heart and mouth and life be filled with his Praiſes. Take up the Pſalmiſts words, *Bleſs the Lord O my ſoul, and all that is within me, bleſs his holy name: Bleſs the Lord O my ſoul, and forget not all his benefits.* Wilt thou be thankful unto God for thy *natural birth*? and wilt not thou be thankful to him for thy *ſpiritual birth*? Wilt thou bleſs him for that he hath made thee a *reaſonable creature*?

ture? And wilt thou not bleſs him for making thee a *new crea ture*? Is not Regeneration of all mercies the moſt neceſſary? And wilt not thou be thankful for that which is the *one thing ne ceſſary?*

The more to ſtir up thy ſelf to this duty of thankſgiving for this mercy,

I. *Conſider how ſad thy condition was before thy* Regeneration, being a child of wrath, a bondſlave of Satan, and an heir to hell. And then compare it with thy preſent ſtate: Behold of *a child of wrath*, thou art made *a Son of God*: of a *ſlave of Satan* thou art become *Chriſts freeman*; of an *heir of hell and damnation*, an *heir to Heaven, and ſalvation.* And doth not this call for thankfulneſs?

3. *Conſider that this mercy is unſpeakably greater than all other mer cies in the world.* This new birth makes a man an *honourable per ſon*, one of the Royal ſeed, a King and Prieſt to God. This makes him *a rich man*; the leaſt degree of this grace is better than all the wealth in the world: this is the true riches, the du rable riches, a treaſure that faileth not, nor can it be valued. This makes him *a joyful man*; there's joy in Heaven at thy con verſion, and a foundation of everlaſting joy laid in thine own ſoul; thou maiſt rejoice, its meet that thou make merry, for this thy ſoul was dead, and is alive; was loſt, and is found. *Theo doſius* gave God greater thanks that he had made him a *member of the Church*, than *head of the Empire.* So bleſs God more for this mercy, that he hath made thee a member of Chriſt, than if he had made thee an heir of all the Earth.

What though God hath not abounded to thee in outward ho nours and eſtate; yet if he hath abounded to thee in grace, this alone will be matter of eternal praiſes.

III. *Hath God by his Spirit Regenerated, and made thee his child then walk worthy of this ſpecial mercy and dignity.* This *worthy walking* is much preſſed in Scripture, as Col. 1. 10. *walk worthy of the Lord.* And Eph. 4. 1. *walk worthy of the Vocation where with ye are called.* In theſe and other like places the word *worthy* importeth no matter of *merit*, or *condignity*, but only a *meer meet neſs*, and *congruity*, or *anſwerableneſs.* The Greek word Ἀξίως tranſlated *worthy*, is in other places turned *meet*, or *as becometh*, as Rom. 16. 2. Phil. 1. 27. And where *John Baptiſt* ſaith *Bring forth fruits worthy of repentance*, our new tranſlation turns it, Ἄξια τῆς μετανοίας· *meet for repentance.* So that the mean ing of the aforeſaid duty is, *that ye carry your ſelves in ſome mea ſure ſuitable and anſwerable to your new birth and high dignity.* Th which agreeth that of the Apoſtle *Peter*, 1 Pet. 2. 9. *Ye are choſen generation, a peculiar people, that ye ſhould ſhew forth th*

praiſes

praiſes of him, who hath called you out of darkneſs into his marveilous light. As the Regenerate are more excellent in their ſtate and relation than the carnal and unregenerate; ſo ought they to be ſingular and exemplary in their lives and converſations.

This Chriſt requireth of every true Chriſtian: for ſaith he, ſpeaking to his *Diſciples*, Matth. 5. 47. *What do ye more than others?* as if he had ſaid, you who will approve your ſelves to be ſincere Chriſtians, and the true Diſciples of Jeſus Chriſt, muſt be of a more holy, and heavenly frame, of an higher ſtrain than the reſt of men: you muſt be ſingular, and *ſhine as lights in the midſt of a ſinful, and crooked generation*, by living exemplary, and convincing lives; that it may be ſaid of you, what God ſaid of *Job, There was none like him in all the earth*, as for wealth, ſo for piety, he being by many degrees the higheſt for grace in his Age.

Hath God ſhined upon your ſouls by his grace, *let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven*, Matth. 5. 16.

Being raiſed above the condition of other men, it beſeemeth not you to act as the men of the World, but to live above their rates, to be more Holy and Heavenly in your converſation, more zealous for God, more fervent in the performance of holy and religious duties. The Lord expects greater matters, and other manner of Service from you than from other men, for he hath done more for you, and beſtowed more on you, than upon all the World beſides. When you call to mind your priviledges, reaſon thus with your ſelves: Hath God made us partakers of ſuch and ſuch ſpecial mercies, and ſingular priviledges? *Oh then what manner of perſons ought we to be in all holy converſation and Godlineſs!* 2 Pet. 3. 11. How ought we to walk worthy ſuch ſingular priviledges, by ſingularity of actions! doing ſome ſingular things for God who hath dealt ſingularly well for us. As God hath abounded to us in his choiceſt mercies, ſo he expects we ſhould be abundant in *ſingular duties.*

CHAP. XII.

Sheweth the singular good things which the Regenerate ought to do above others.

I. *TO make Conscience of their precious time, and to improve it to the best advantage.* Carnal men make little or no conscience of spending their time to any good advantage. Their minds are so much set upon their carnal lusts and pleasures, that their chief care is, not so much how to improve their time; as how they may pass it away in mirth and jollity. But oh how doth it concern such, whom God hath called, to prize the time which he is pleased to afford unto them! and to be careful in improving the same to some good advantage! yea to gather up the fragments of time, every inch of of it, that nothing may be lost. We cannot well spare one spare hour. O make the best of thy day. To this end,

1. *Consider that thine everlasting state depends upon thy well, or ill spending of thy time.* Many make light of their time, and thereupon play and sport it away. Yet there is no moment which thou dost mispend, but for ought thou knowest, it may be the very time, upon which thine eternal state doth depend. Oh what a madness must it needs be for an hours or days pleasure to hazard the loss of everlasting happiness, and to incurr the danger of eternal misery! And yet how few think of the passing away their time, or that any great matter depends thereupon!

2. *Consider the preciousness of time, which is of more worth than all the riches and treasures in the World*; for they cannot purchase one minute of time. Should the Lord be pleased to vouchsafe unto a damned soul in hell, but one weeks time to live again upon the earth, for tryal how he would improve the same to his souls advantage: Oh how highly would he prize it! how carefully would he improve every moment thereof! how serious would he be in every holy duty, and in all the concernments of his soul! how conscionable in spending of the Sabbath! how watchful would he be on that day over his thoughts, words and actions! Should he hear Christ tendred in the Ministry of the Gospel as a *Saviour* to poor sinners, oh how readily would he close with the offer of Jesus Christ! how heartily would he embrace him! Should he be tempted by some carnal friends to spend one day with them in mirth and jollity, how would he answer them! *Alas the time on which my everlasting condition doth depend is very short; and must it not be egregious folly in me to trifle away part thereof? Shall I implunge my soul into eternal flames for a little*

a little pleasure and short delight? Oh, God forbid. And hereby may you see how precious time is. Surely little reason have any to be so sparing of their wealth, and so prodigal of their time; whenas all the wealth in the World (as before is said) cannot purchase one hours time.

3. *Consider how much precious time you have already lost;*

4. *Consider the present time is only thine to improve. Behold now is the accepted time, now is the day of* Salvation. Oh then, why wilt thou trifle away the time which is properly thine; and promise to thy self great things in a time which is none of thine? For even the next hour, yea the next minute thou maist be cut off by the stroke of death; and then all opportunites of doing and receiving good are taken away.

II. Another *singular thing* which the Regenerate ought to do above others, is, *To embrace every opportunity of doing and receiving good.* By *doing good*, I mean not only *beneficence to the poor*, but also *a conscionable performance of all Christian duties. Whatsoever thy hand findeth to do, do it with thy might*, saith the *Wise man*, Eccl. 9.10. that is, whatsoever opportunity of doing good is afforded unto thee, do it vigorously and speedily, not deferring it till it be too late. Having a price put into thy hands, oh let it not carelesly slip away, lest thou full dearly repent thereof. *To this end consider how few thy remaining opportunities may be.* For ought thou knowest, the time is near at hand, when thy praying opportunities, and hearing opportunities, and receiving opportunities, and relieving opportunities, with the like will be past and gone. How then doth it concern thee to improve them whilest thou hast them, and to use thy present as if it were the last season and opportunity would be afforded unto thee?

If thou art in the company of a godly experienced Christian, thou hast then an opportunity of gaining much spiritual good and advantage to thine own soul; as by observing his graces, so by propounding thy doubts and scruples unto him. Oh let not such an opportunity pass away without some spiritual improvement.

If thou art called to visit a dying friend, or neighbour, oh what an opportunity hast thou put into thy hand to do his soul good! by advising him to think of death, and to prepare for it, to make his peace with God, to cast himself and the burthen of his sins upon Christ, to build the hope of his salvation only upon that rock the Lord Jesus Christ.

If in walking abroad or travelling on the road, thou fall into company: what good maist thou do by some savoury and spiritual discourse of God, or of mans miserable condition by nature, or of the state of redemption by Jesus Christ, or the like? oh how much might thy care this way abound to thy account? Re-

member the words of the Apostle, *Exhort one another daily while it is called to day.*

If the Lord hath given thee a Family, and furnished thee with abilities for their instruction and edification, let not the souls that are with thee be lost through thy neglect. Thou hast daily opportunities to be sowing thy seed in their souls, which may spring up to their eternal life. And for thy neighbours that live about thee, let them find thee a *good neighbour* to them; and that they will best do, if thou endeavour to help them to be *good Christians.*

III. Another duty incumbent upon the Regenerate, is, *To be careful of the manner of performing good duties.* Not only to be conscionable in the use of Ordinances, but likewise to work up their hearts to a conscionableness in the manner of doing them.

1. *The most holy duties we take in hand are clean perverted and depraved through our failing in the manner of performing them.* Yea holy duties are thereby turned into sin.

2. *It is the right manner of performing duties, that obtaineth a blessing from God.* It may be thou hast heard much, and prayed much, and fasted much, and yet hast found little good, or benefit thereby. Examine whether thou hast not been dead and dull, formal and perfunctory in them, doing them as if thou didst them not: If so, no marvail that thou hast received so little good by them.

For the right manner of performing good duties, take these few directions;

I. Be sure you take Christ with you both for *assistance*, and *acceptance.*

1. *For assistance. For without me,* saith Christ, *you can do nothing.* That is, without *Union* with Christ, and *Communion* with him, you cannot perform any acceptable service unto God.

2. *Take Christ with you for acceptance both of your persons and services.* Christ is the *beloved Son of God*, with whom he is so well pleased, that likewise in him he is well pleased with all those that come to God by him.

Whensoever therefore we go unto God in prayer, or in any other ordinance, let us carry Christ with us in the arms of our faith.

II. *Stir up thy self and all thy strength*, put forth thy self to the uttermost, strive to be lively, active, and stirring in Spirit.

III. *Beg the assistance of Gods Spirit.* For it is the Spirit of God only that can help our infirmities: he can soften our hard hearts, quicken our dead hearts, enlarge our straightned hearts, &c. And in praying for the assistance of the Spirit, let us

Plead

plead the promiſe of God, ſaying, *Lord thou haſt promiſed in thy Word, that thy Spirit ſhall help the infirmities of thy Servants; Oh make good that promiſe unto me; let me feel and find the ſweet breathings and actings, the lively quickenings and enlargements of thy Spirit upon my heart, carrying me forth with much life and vigour in the duty I am now going about.* This pleading the promiſe of God puts a ſtrong engagement upon him, to perform what he hath ſaid.

VI. Another ſingular duty incumbent upon the Regenerate is, *To walk circumſpectly and exactly*, according to that of the Apoſtle, *See that ye walk circumſpectly, not as fools, but as wiſe.* The word in the Original Ἀκριβῶς tranſlated *circumſpectly*, implyeth great *accurateneſs* and *exactneſs* in our Chriſtian converſation, which the Spirit of God accounteth the greateſt point of Wiſdom.

For the better clearing and preſſing this duty, I ſhall ſhew you, wherein this *exact walking* doth conſiſt;

1. *In walking by rule.* The Word of God is the only adequate rule of holineſs: Therefore ſaith the Apoſtle, *As many as walk by this rule, peace be on them, and on the Iſrael of God.*

2. In having reſpect to the *inward and ſpiritual part of the Law*; as well as to the *outward* and *external.* In every command of God there is both an *outward* and *external part*, and alſo *an inward and ſpiritual part.* The former I may call *the Letter of the Law*; the latter *the Spirit of the Law.* This our Saviour excellently clears in his Sermon on the Mount, where reciting the ſixth Commandment, he ſaith, *Thou ſhalt do no Murther*, there is the letter of the Law; and then adds by way of Explanation, *But I ſay unto you, whoſoever is angry with his brother without a cauſe, ſhall be in danger of Judgment*, Matth. 5. 21, 22. there is the Spirit of the Law. So afterwards reciting the ſeventh Commandment he ſaith, *Thou ſhalt not commit Adultery*, there is the letter of the Law, and then adds, *But I ſay unto you, that whoſoever looks on a Woman to Luſt after her, hath committed Adultery with her already in his heart.* There is the Spirit of the Law, or the ſpiritual part thereof. Whoſoever walks exactly, contents not himſelf with the externals of Chriſtianity, but labours to bring up his heart to the inwards thereof; ſtriving to ſuppreſs evil thoughts, to mortifie unclean luſts, and all inordinate affections; to abhor and watch againſt ſecret impurities, as well as open impieties. This is to walk exactly and accurately indeed.

3. Our exact walking conſiſteth in *a careful avoiding all occaſions of evil, and temptations thereunto.* Having by ſad experience found ſuch and ſuch things to have been ſnares, and occaſions of ſin unto us, it is our duty, and will be our wiſdom carefully

to ſhun and eſchew the ſame, eſpecially ſuch as are moſt taking with thee, and ſuch as have a tendency to thy boſome and beſt beloved ſins. For from them is moſt danger to be feared, they having moſt ſtrength from our natures. The Devil knowing full well, which are our boſome and beloved ſins, and moſt predominant luſts, unto them eſpecially, and with greateſt ſucceſs doth heapply his temptations.

V. Another ſingular duty incumbent upon the regenerate is, *To live by faith*, caſting themſelves upon God in Chriſt, and upon his gracious promiſes in all their ſtraights and dangers, for ſuch needful and uſeful things as they ſtand in need of. To live by faith is not only to believe in Chriſt for ſalvation, but alſo firmly to reſt and rely upon God, and his gracious promiſes expreſſed in his Word, for ſupport under all our tryals, for ſuccour in all our diſtreſſes, for aſſiſtance againſt all aſſaults, for deliverance out of all our dangers, and for ſupply of all our wants, whether temporal or ſpiritual.

When therefore thou art troubled for thy ſins, groaning under the weight and burden of them, then throw thy ſelf upon the merits and righteouſneſs of Jeſus Chriſt, and there let thy ſoul reſt it ſelf in hope of the pardon of thy ſins here, and of eternal life and ſalvation hereafter; venturing upon that comfortable promiſe, Matth. 11. 28. *Come unto me all ye who are weary and heavy laden, and I will give you reſt.*

When thou art aſſaulted with the temptations of Satan, and feareſt leſt thou ſhouldſt be overcome by them: then look up unto God, truſting in him for deliverance in due time; and for ſupport in the mean time, relying upon that gracious promiſe, 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that you are able; but will with the temptation make a way to eſcape that ye may be able to bear it.*

When thou art under any ſpiritual deſertion, ſitting in darkneſs, without any ſpark of comfort, then look up unto God with the eye of faith for the light of his countenance, and the aſſurance of his loving favour, reſting and refreſhing thy drooping ſoul with that comfortable promiſe, Iſa. 54. 8. *In a little wrath have I hid my face from thee, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.*

When thou apprehendeſt thy ſelf weak and inſufficient for the performance of duties, then look up unto God who hath promiſed *to help the weakneſſes and infirmities of his Servants*; and truſt upon the power of Jeſus Chriſt; then wilt thou be able to ſay with the Apoſtle, *I can do all things through Chriſt which ſtrengtheneth me*, Phil. 4. 13.

When thou feeleſt thy corruptions ſtrongly working and ſtirring

ſing in thee, then look up unto God, who is able; and hath promiſed to ſubdue thine iniquities, and to keep down the power of thy luſts, laying hold on that good word, Rom. 6. 14. *Sin ſhall not have dominion over you, for ye are not under the Law, but under grace.*

When thou art reviled and perſecuted by wicked, and ungodly men, then look up unto God with the eye of faith, truſting in him for help and ſtrength, comforting thy ſelf with that gracious ſaying of our Saviour, Matth. 5. 11, 12. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake. Rejoyce and be exceeding glad: for great is your reward in Heaven.*

When thou art ſtraightned in theſe outward things, and thereupon art full of Worldly fears and cares, what to eat, and what to drink, and what to provide for Wife and Children; then look up unto God, and *by faith caſt all thy care upon him, who careth for thee*, reſting upon that comfortable promiſe, Pſal. 34. 10. *The young Lyons do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* Though thou maiſt not have that abundance and affluency which ſome others do enjoy, yet thou ſhalt not want that which God ſeeth good for thee, *who will ſupply all thy need according to his riches*, Phil. 4. 19.

Thns in all thy ſtraights and diſtreſſes thou maiſt by the Soveraign power of faith, working upon the gracious promiſes of God, exceedingly revive and refreſh thy troubled Spirit.

For thy better encouragement to this Chriſtian duty of *living by faith*, ſeriouſly weigh theſe few things.

1. *The Properties of God*, more eſpecially,

1. *His Almighty power*, whereby he is able to ſtrengthen thee in all thy weakneſſes, to ſupport thee under all thy tryals, and temptations; in a word, to perform whatſoever he hath promiſed.

2. *His truth and faithfulneſs in performing what he hath promiſed.* For ſaith the Apoſtle to the *Hebrews*, *faithful is he that promiſeth*, Heb. 10. 32. Surely it is as poſſible for him not to be, as not to keep his word, and not to perform what he hath promiſed.

Indeed the Lord many times maketh his children wait long for the accompliſhment of his promiſes: Yet he never faileth to be as good as his Word.

3. *His infinite Wiſdom*, whereby he diſpenſeth the good things contained in his promiſes, in their fi teſt time and ſeaſon, whenas they ſhall make moſt for his own glory, and his Childrens good. Far be it therefore from us to preſcribe unto God the time and ſeaſon for the performance of his prom ſes. But let us rather reſolve with patience to wait his appointed time and ſeaſon, who

is infinite in Wisdom, and so knoweth what is best and convenient for us, even better than we our selves.

CHAP. XIV.

Of Heavenly-mindedness.

VI. A*Nother singular duty incumbent upon the Regenerate is, to be spiritually minded by a frequent contemplation of spiritual and Heavenly things.* It is not some few, flitting, transient thoughts on God or Heaven, wherein this duty consists; but *it's a thinking with thought upon thought, a reiteration and multiplication of the thoughts of the mind upon God, and the things of God, and this in order to the affecting the heart deeply with them.*

It is not sufficient to think and think oft of the love and goodness of God, but we must labour to get our hearts inflamed with a love unto him again. It is not sufficient to think and think often of sin, and the misery it hath implunged us in; but we must so think thereof, as to work our hearts to an hatred of sin, and a fear of that wrath of God it hath made us lyable to, and to a looking after Jesus Christ, who alone can free us from the guilt of our sins, and from the punishment due unto us for the same.

This is a work of so great concernment and advantage, as none can truly apprehend, but such as have made tryal therein.

Let thy soul therefore full often soar aloft upon the wings of divine contemplation. Let not any solitary season pass away without some spiritual meditation, & conference with thy God. Either take a sorrowful survey of thy manifold sins, which may draw from thee as hearty grief for the same, so hearty ejaculations for the pardon and forgiveness of them. Or take a view of Gods blessings and favours towards thee; and let this enlarge and raise up thine heart in praises & thanksgivings unto him. Or bathe thy self in an admiring commemoration of the meritorious blood of the immaculate Lamb Christ Jesus, which was abundantly shed for the washing of thy body and soul from the filthy spots and stains of sin. Seriously think what he hath done and suffered for thee: how he hath fulfilled the Law, and undergone the punishment due to thy sins; and now in Heaven maketh intercession for thee, by presenting himself an all-sufficient Sacrifice unto his Father for thy sins. Oh think with thy self, what thou must have suffered for thy sins, if he had not suffered for them. What thou hadst been, if he had not redeemed thee, even a bondslave of Satan, and fire-brand of hell.

Especially

Eſpecially, let thy ſoul full often meditate on the glorious things which the Lord hath reſerved in Heaven for ſuch as here do ſincerely ſerve him and obey the Goſpel of Jeſus Chriſt. Oh think with thy thy ſelf what a bleſſed thing it will be, to live in the viſion and fruition of God himſelf, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore. That thou maiſt get up to this Heavenly mindedneſs, take theſe directions.

1. *Humble thy ſelf unfeignedly for thy great ſtrangeneſs to God, and Heaven, that thou haſt ſo rarely ſet thine heart on things above.* And for the time to come let it be thy ſpecial care and endeavour to habituate thy ſelf to Spiritual, and Heavenly Meditations, frequently to ſteep thy ſoul in Heavens delights.

2. *When thou findeſt thy mind and thoughts to be ridden by the Devil, and carried away from God, lift up thine heart by earneſt and fervent prayer unto him,* who is the *Father of Spirits,* and hath power over Devils; and beg of him, that as by his permiſſion he hath ſuffered the unclean Spirit to enter into thee, ſo he would command him ſpeedily to depart from thee, that thy mind might be free for its proper work. For he only can *caſt down imaginations, and every thing that exalteth it ſelf againſt the knowledge of God, and bring into Captivity every thought to the obedience of Chriſt,* 2 Cor. 10. 5.

3. *Work thy heart to a perfect deteſtation of all vain and wicked thoughts,* that thou maiſt be able to ſay with *David, I hate vain thoughts,* Pſal. 119. 113. This will heighten thy reſolutions to a greater watchfulneſs againſt them for the time to come, and to uſe thine utmoſt endeavour to drive them away; ſo that though they may riſe in thy heart, yet they may not lodge there. And know this for thy comfort, that thoſe vain and wicked thoughts which thou doſt from thine heart hate and deteſt, ſhall not be laid to thy charge at the great day of account.

4. *Labour to ſpiritualize every outward occurrence by raiſing Heavenly meditations from the ſame.* There is not any creature thou beholdeſt, or any thing that befalls thee, but thou maiſt make ſome ſpiritual uſe, and improvement thereof. As the *Bee* ſucks honey out of every flower, ſo maiſt thou extract ſpiritual and holy thoughts from every thing thou ſeeſt, and beholdeſt: yea from all occurrences and emergencies; which will be a ſpecial means to prevent the Devil and Luſt, and to keep out thoſe vanities and wickedneſſes which otherwiſe would fill thine head and heart withall.

VIII. Another ſingular duty incumbent upon the Regenerate is, *To labour in the uſe of all good means, for the Mortification of the whole body of ſin, with all its affections and luſts, eſpecially thoſe we*

feel

feel most predominant in us. True mortification extendeth it self to the whole of sin, body and members, root and branch; even every sinful lust. Indeed this is not done to the uttermost while here we live, I mean, sin is not here so mortified and destroyed, that it hath no residence, nor activity in our hearts: yet may it be so weakened and subdued, as to lose its vigor, power and strength, and languish away more and more. Though corruption keep *possession in us*, after we are Regenerate, yet hath it not *dominion over us*; though we may be sins *Captives*, yet shall we not be sins *subjects*, to yield a voluntary subjection of our selves unto the commands of sin.

Q. How may we know when corruption is mortified in us?

A. When it is not only restrained, and kept from such ordinary breakings out into actual sins; but the lusts and motions that issue from it, are a grief to us; yea we hate and detest them, and groan under the burden of them; we watch against them, fight against them, earnestly desiring to be delivered from them, crying out with the Apostle, *O wretched man that I am, who shall deliver me from this body of sin and corruption?*

For the more profitable pressing this so necessary and difficult a duty, I shall shew you,

1. Some *Means* whereby it may be effected.
2. The *Manner* how it ought to be performed.

I. The *Means* whereby the work of Mortification may be effected by us, are these.

I. When thou feelest corruption working in thee, and stirring thee up to evil, then call to mind, and lay to heart the ensueing considerations.

1. *Consider the shortness of the pleasure of sin, with the length of the punishment following thereupon, without true and unfeigned repentance*: The one for a moment, the other everlasting. The pleasure is but short, but the punishment is for ever and ever. *They are tormented day and night for ever and ever*, Rev. 20. 10. Oh what a folly must it then needs be, yea and madness beyond admiration, for the short Fruition of these perishing pleasures, and transient contentments here, to implunge our selves into everlasting burnings!

2. *Consider thy extreme folly in gratifying thy sinful lusts*; thereby thou hast chosen and preferred thy fleshly pleasure, thy carnal content, before the glory of God, the everlasting joyes of Heaven, and the precious blood of Jesus Christ. Oh monstrous madness, and unconceivable folly! at which the Angels blush, and Heaven and Earth cannot but stand amazed.

II. Another means on our part to be performed for the mortifying our sinful Lusts is, *carefully to eschew all occasions of sin, and*

and temptations thereunto. He who will dally with occasions of sin, is in danger of falling. He who will venture upon temptations unto wickedness, is not far from commission of it. Observe therefore what occasions and opportunities, what means and company, have at any time given advantage to thy Lust, to exert and put forth it self; and flie from them as from Hell. This is a point of true spiritual wisdom, to see sin afar off in the occasions of it: and by eschewing the one, to prevent the other.

III. *Observe the first working of corruption in thine heart, and carefully suppress the same, not suffering it to get the least ground.* Do not say, thus far it shall go and no farther. Give sin an inch, and it will soon take an ell, as the proverb is. Lustful thoughts have oft-times ended in outward uncleanness, & actual Adultery. Matth. 15. 19. *From the heart,* saith our Saviour, *proceed evil thoughts, adulteries, fornications,* &c. Noting evil thoughts to be the cause of the uncleanness in the life.

So soon therefore as any lustful or exorbitant thoughts begin to arise in thy heart, speedily reject the same.

IV. *Stir up in thy self an earnest desire to have thy lusts mortified and subdued;* when once thou desirest in earnest the destruction of thine iniquities, there's hope they will not be long liv'd. For God hath promised to satisfie the desire of those that fear him, he will hear their groanings and deliver them.

V. *Complain unto God of the prevalency of thy lusts, and by prayer beg strength from him against the power of them.* From God it is that strength must be had, it is his power alone that can support us against the power of sin. And Prayer is the means of obtaining it.

VI. *Act faith in Christ for the mortifying thy sinful lusts, and corruptions.* To this end,

1. *Be sensible that thou art in thy self weak, and unable to grapple with thy Lusts.* Thou must despair of thine own strength, ere thou wilt take hold on the strength of the Lord.

2. *Believe that Christ is able to succour and help thee. In him doth all fulness dwell.* As he hath a *fulness of grace* in his heart, so *fulness of power* in his hand, whereby he is able to kill all thine enemies. Sin is mighty, but Christ is mightier. The Devil is strong, but Christ is stronger than he.

3. *Believe that Christ is, as able, so willing to subdue thine iniquities.* He is thy great High-Priest, and thy Lord and King; and hereupon not only by his mercifulness, and kindness, but by his office and interest he stands engaged to pity and relieve thee: he will not be unfaithful to his trust, nor deaf to his own bowels, which plead with him to save and help thee.

4. *By faith cast thy self upon Jesus Christ, rest upon his power*

and

and goodneſs, for his help and ſtrength. 'Tis here in regard of Chriſts power, as in regard of his promiſes. As our reſting and relying upon his promiſes in a time of danger and diſtreſs, makes them our own; So our reſting and relying upon Chriſts power for help and ſupport, doth make it our own.

5. *By faith wait upon Chriſt in expectation of relief, and ſuccour againſt the working and ſtirring of thy corruptions.* Though relief come in but ſlowly from him, yet wait for it, becauſe it will moſt ſurely come in the moſt ſeaſonable time. Hereby wilt thou engage Chriſt to appear for thy help.

When Chriſt cured many of their bodily diſeaſes and diſtempers while he lived upon the Earth, we find their cure is ſtill aſcribed to their faith. Now what was their faith? They believed that Chriſt was both able and willing to cure them, and thereupon with confidence went unto him for cure, and ſo drew virtue from him accordingly. This you may ſee in the poor Woman that had an iſſue of blood twelve years, who came behind Chriſt and ſaid, *If I may but touch the hem of his garment, I ſhall be whole.* To whom Chriſt replyed, *Daughter be of good comfort, thy faith hath made thee whole.* This is written as all other Scripture is, for our learning, to teach and inſtruct us, what courſe to take for the curing of our ſpiritual maladies and diſeaſes.

Haſt thou any foul iſſue of Worldlineſs and Covetouſneſs of pride, or frowardneſs, of paſſion or envy, or the like running upon thee? And wouldſt thou be cured of them? Do as that poor woman did: go unto Chriſt, ſet thy faith at work on him; believe his power and willingneſs, let thy faith touch but the hem of his garment, lay hold on him, caſt thy ſelf on his blood and bowels, wait at his door, reſolving not to return without a gracious anſwer, and then ſee if this be not his anſwer, *Son be of good comfort, thy ſins are forgiven, be thou cleanſed of all thy corruptions, thy faith hath made thee whole.*

Having ſhewed the *Means* whereby the work of Mortification may be effected. I come now to ſhew the *Manner* how it ought to be performed.

1. *Our Mortification muſt be ſpeedy.* Begin to day, let the ax be preſently laid to the root of theſe trees; and whenever you feel the Devil at work, blowing up the coals of Luſt, be inſtantly in arms, give not time to ſin to get head upon thee, reſiſt it in its firſt motions and riſings. Delayes herein are very dangerous. That Luſt which at firſt may eaſily be overcome, afterwards will hardly be kept under.

Why ſhould we not be as wiſe for our ſouls as we are for our bodies? Who having fire caſt into his boſome or houſe, will not preſently

presently cast it out, and quench it? Woe to those fools who let alone these hellish fires, and trifle so long, till it hath gotten the mastery. You whose Lusts are through your own neglects gotten up into a flame, fear lest it be too late to quench them: fear lest these fires having been neglected so long, should now burn to the bottom of Hell.

Vain, wicked, wanton thoughts are evil seeds sown in our hearts by our adversary the Devil, which if they be let alone, will insensibly grow up first into a blade, then to an ear, and so bring forth a dismal harvest of wickedness and wrath. And therefore our wisest course must needs be, so soon as they are sown, speedily to weed, and pull them up by the roots. To which agreeth that of an antient, *We must not suffer those fleshly vices to grow and increase, but rather destroy them in their first beginnings.*

2. *Our Mortification must be willing and voluntary, not forced and unstrained.* The Marriner in a storm, casteth away his goods, because he dares keep them no longer; yet still his heart goeth after them. And this is all the mortification of the most, they will cast off their transgressions because they dare do no other. Then only are we sincere in this work, when our hearts are first in all that opposition we make against our sins; when we pray against them heartily; when we watch and wrestle, and strive, and resist them with all our hearts: when our very souls long to see the blood of our lusts; and if it were possible we might with safety, yet our hatred against them would not suffer them to live. They are like to do something to purpose against sin, whose hearts do give the first charge upon them.

3. Our Mortification must be *universal*, extending it self to all our sinful Lusts, with a sincere purpose not to bear with our selves in any known sin. For most certain it is, that true Mortification, and an advised remaining in the practice of any known sin cannot possibly stand together. Therefore the Prophet *David*, to testifie the truth of his Mortification, saith, Psal. 119.101. *I have restrained my feet*, not from one or two, but *from every evil way*: he did not willingly bear with himself in the practice of any one sin; well knowing every sin to be a transgression of the Law. These two words, Ἀνομία, & ἁμαρτία· *Sin* and *transgression* are convertible. *Whosoever committeth sin*, saith the beloved Disciple *John*, 1 Joh. 3. 4. *transgresseth the Law*, for *sin is the transgression of the Law*; yea, *every sin*, & so makes us lyable to the wrath of God, to all judgments and plagues here, and to eternal damnation hereafter. God will not spare that soul, that will have any one of his sins spared to him. He that would have one sin spared, would have another and another if it served his turn. He that would not have

have all of Christ, would in truth have none of him. And he that would not be rid of all sin, hath no sincere mind to be rid of any.

Christ will have all or nothing; every duty must be done, or as good you did none; every sin must be left, or as good you kept them all. Canst thou let all sin go but this one? even this must go too, or thy life must go for it. O friend, set thy self against every sin, great and small, open and secret, carnal and spiritual. Set thy self against them heartily, be willing to prosper and overcome: and set upon them speedily, let no iniquity live a day longer, nor sleep a night more in quiet with thee, (only remembring to go forth against them in the strength of the Lord) and then we shall quickly find thee to be one of Christs mortified ones, who as thou art dead with Christ, shall certainly live with Christ, and reign with Christ to all Eternity.

6 JY 53

FINIS.